GODS SVMMONS UNTO A GENERALL REPENTANCE.

WHEREIN IS DISCOVERED THE FOLLY, AND danger of putting off, and delaying of Repentance untill *Sickneſſe*, or *Old age*.

And alſo, the neceſſitie of daily Repentance.

By Adam Harſnet, *B. D. late Miniſter of Gods Word, at* Cranham *in* Eſſex.

LUKE 13.3.
Except yee repent, ye ſhall all likewiſe periſh.

Damaſcen. l. 2. c. 30.
Μετάνοιά ἐστιν ἐκ τῦ διαβόλῦ πρὸς τὸν Θεὸν ἐπάνοδος.

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SUMMONS

UNTO A GENERALL

REPENTANCE.

WHEREIN IS DISCO-

VERED THE LOVE, AND de-

[illegible]

Published, the necessitie of daily

Repentance.

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LONDON,

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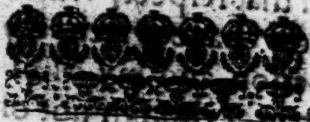

TO
THE MVCH
HONOVRED
SIR [illegible]

to these my
poore labours, partly
to testifie my thank-
full acknowledgement

of that reſpect, which you have given my perſon, and my Miniſtrie, (though not of my flocke:) and partly to manifeſt my deſire of your everlaſting good. God hath not beene wanting unto you in many outward bleſſings: be not you wanting, either to God, or your ſelfe in one of the worthieſt, and nobleſt imployments of a Chriſtian, which is the practiſe of Repentance, and holineſſe: without which, there muſt

muſt needs be a ſeparation from grace in this life, and from the fruition of the glory, and bleſſedneſſe of the life to come. Theſe things, I mind you of, not ſo much to procure you an appetite unto Repentance, as to quicken it. *Qui monet ut facias, quod jam facis, ipſe movendo laudat.* I know, you know and beleeve, that all earthly glory, and greatneſſe, all riches, and abundance of outward things being abſtracted from Re-

pentance, are but so many snargs. Repentance, and holinesse, is a mans greatest honour whiles hee doth live, and will bee a cheaues of his chiefest joy, and happinesse, when he dyes. Thus desiring your happinesse, both in life and [illegible]

[illegible] Lord. And so I rest,

Your remembrancer at the Throne of grace.

A. H.

none but great, and grosse sinners, blasphemers, murderers, adulterers, and such like, and when they are dying. But they must know that the guilt of one transgression, makes them lyable to the vengeance of eternall torments: and that the least sinne is able to expose them to Gods wrath and curse, if by speedy Repentance the judgement deserved be not diverted. The Lord is not bound to tarry any mans leisure: nor yet to give his grace unto those, who have formerly slighted it when it was profered unto them. Therefore whiles it is called to day, turne from your sinnes: lay hold of mercy by Repentance, lest the date of mercy bee at an end with you. Cast not a vaile upon thine understan-

ding, neither rest in an ignorant conceit and perswasion, that all is well with thee because thou seest no danger. For when the Lord by sickness, or some judgement shall come to rent, and teare off thee vaile which securitie, and impenitencie, hath mufled thee withall, when thy sinnes will appeare in their likenesse, and the wrath of God bee readie to seize upon thee, what will become of thee? Therefore let my counsell bee acceptable unto thee, and breake off thy sins by Repentance, that so there may bee an healing of thine errours: lest going on in sinne, thine heart be hardened, so that when thou wouldst, thou bee not able to repent. And so I bid thee

To the Christian Reader.

Howsoever there bee the labours of many able & worthy men of God extant upon this subject of Repentance: yet have I adventured to come after them, as a gleaner, to gather up some scattered corne, which they have left behind them. Gleaned Wheate (oft-times) proves good seed-corne. And Simples gathered out of hedges, and high-

wayes may have as much vertue in them, as those herbes which are growing in curious Gardens. So the herbe have vertue to heale, it skils not in what soyle it grew. If here bee any thing tendered unto thee, which may worke any cure upon thy sicke sinfull soule, reject it not, because (peradventure) it is not so prepared as thou wouldst have it. My desire is, that thou mayest see thy sinnes, and so repent betimes, before it be too late. To this end I present unto thee, this Summons unto Repentance. Many thinke of Repentance, as the most doe of the Physitian, and his physick, that they are never usefull, or needfull, but in cases of extremitie: so they thinke that Repentance is needfull for none

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FINIS.

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R. P. Epiſc. Lond
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GODS SVMMONS Vnto a generall Repentance.

ACTS 17.30.

But now hee admonisheth all men every where to repent,

GOD *made man righteous: but they have sought many inventions*, saith the Preacher, *Eccl.* 7.31. Amongst the many inventions of man, there is none more vaine, and hatefull

unto God, then ſuperſtitious, and idolatrous worſhip and ſervice. That there is a God; that ſome ſervice, and adoration muſt be given unto God, the darke light of nature doth teach people. Hence it is that the blindeſt Pagans acknowledge a Deitie, and have ſome ſervice, ſome kinde of worſhip, whereby (as they conceive) they doe ſerve, and honour God. But, *they turne the truth of God into a lye, they worſhip, and ſerve the creature, forſaking the Creator*, Rom. 1. 25. A God they will ſerve, although it be a falſe God, a God they know not: as did the Athenians, who ſacrificed *to the unknown God*,

God, Acts 17.23. Whom they did ignorantly, and ſuperſtitiouſly worſhip and ſerve, him doth Saint *Paul* labour to acquaint them withall. And leſt they ſhould ſtumble at that new doctrine which he preached unto them, in this verſe read unto you, hee doth wiſely anticipate, and prevent that common, and old objection which idolaters have alwayes, and ſtill doe make, for the maintaining of their ſuperſtition. Were not (ſay they) all our forefathers of our opinion? Have wee not by tradition received from them this religion, and practiſe of ours? Shall we dare to thinke,

or say that so many of our wise, and learned Ancestors were deluded and deceived? Yes surely: because the Lord was not pleased to inlighten them, or reveale the truth unto them.

Object. But why should the Lord suffer so many millions of soules, during the space of many thousand yeares to be in danger to perish for want of that light, which he could (if he had pleased) have set up amongst them?

Answ. Where God is silent, we ought not to question. That wisedome is preposterous, which is not unto sobrietie. What if God would give them over to their owne hearts lusts to beleeve

beleeve lyes, that ſo wee (upon whom the ends of the world are come) might the more admire, and adore the goodneſſe, and mercy of God towards us, making knowne unto us *that glorious myſterie of the Goſpell, hid ſince the world began, and from all ages, but now made manifeſt.* Col. 1. 26. Examples of progenitors, or antiquitie of time, are no ſound arguments to uphold a falſe kinde of worſhipping, and ſerving God. Although God in his juſtice ſuffered our forefathers to bee ignorant, is it therefore lawfull for us to tread in their ſteps? Surely no: *but now hee admoniſheth all men e-*

very where to repent. Which words are in effect, as if the Apostle should have said, There hath beene a long time of darkneſſe, and ſuperſtition, through Gods permiſſion, and ſufferance; but now hee hath cauſed the light of the truth to ſhine amongſt you, and now he admoniſheth, and warneth all ſorts of people of what qualitie, and condition ſoever they be, every where, of what Countrey, or Nation ſoever they be to repent, to bewayle their former ignorances, and wickedneſſe, and to turne unto him by newneſſe of life.

So that the words which I have propounded unto you

you may (not unaptly) be termed, Gods ſummons unto a generall Repentance. In which words we may take notice of theſe particulars.

Firſt, the partie admoniſhing, which is God; *He admoniſheth.*

Secondly, the time of his admonition, now: *Now he admoniſheth.*

Thirdly, the perſons admoniſhed, amplified two manner of wayes: Firſt by the generalitie of perſons, *All men*: and ſecondly, by the generalitie of place, *Every where.*

Fourthly and laſtly, there is the dutie unto which all men every where are admoniſhed, in the laſt words of the

verſe. *To repent.*

Omitting divers particular inſtructions which the words would afford us worthy our conſideration, I will inſiſt upon one generall obſervation, which is this; *Repentance is needfull for all ſorts of people.* There is none ſo wiſe, none ſo learned, none ſo holy, and godly, but ſtands in need of Repentance; *In many things we offend all*, Jam. 3. 2. *All have ſinned, and are deprived of the glory of God*, Rom. 3. 23. Young ones have ſinned, and therefore have need to repent betimes, leſt going on in an evill way their *hearts bee hardened by the deceitfulneſſe of ſinne*, Heb. 3. 13.

It

It will bee their wiſedome, *to remember their Creator in the dayes of their youth*, Eccleſ. 12. 1. that ſo God may in mercy think upon them. Old men have long ſinned, and, therefore have need of ſpeedy, and long Repentance, that there many ſinnes may bee done away. Young men may dye quickly; old men cannot live long, and therefore both young, and old, have need of Repentance, that ſo they may receive *the remiſſion of their ſinnes*, *Mar.* 1. 4. But for the better acquainting of you with this grace of Repentance, this method (the Lord willing) ſhall bee obſerued.

First, you ſhall underſtand what Repentance is.

Secondly, I will lay downe reaſons to enforce the neceſſitie of it.

Thirdly, I will apply the Obſervation, and ſo illuſtrate it by laying downe,

1. The letts of Repentance.

2. The meanes of Repentance.

3. The evidences of Repentance.

4. Fourthly and laſtly, I will ſhut up my diſcourſe with ſome uſe of comfort which belongeth unto all true penitents.

What Repentance is, you ſhall underſtand in a few

few words; For I purpoſe not to deſcant upon it curiouſly, or run ſo much upon diviſion, and derivation, to marre that muſicke which the plaine ſong will yeeld unto eares that are not itching. Divers pious workes are extant which doe deſcribe Repentance unto us, ſome one way, and ſome another, but all of them in effect bring it to this head. Repentance is a gift of God, by which a beleeving ſinner, being caſt downe in the ſight of his ſinne, doth turne from all his former wickednesſe unto God. I will unbowell this deſcription of Repentance, that ſo we may the better ſee into it.

Repentance deſcribed.

Firſt,

It is a gift of God.

First of all, I say, it is a gift of God, that which comes from God, not from nature. It is a flower which never grew in natures garden. Birth, breeding, education, art, knowledge, no sublunary power, or meanes are able to furnish us with repentance; it is that which descendeth from on high. *Every good giving, and every perfect worke is from above,* *Jam.* 1.17. Grace groweth not here below, but commeth downe from the *Father of lights.* The Apostles, and brethren glorified God, *that to the Gentiles hee had granted repentance unto life,* Acts 11. 18. Repentance is the quickning of a dead soule, and

and therefore it must bee the act of him who is the giver of all life; Wee are all of us naturally *dead in treſpaſſes and ſin*, Eph. 2. 1. no more able to performe an act of grace by our owne ſtrength alone, then a dead perſon in the grave, is able to doe an act of nature. Such as live in any ſinne, are dead whiles they live, as Saint *Paul* ſpeaketh of the wanton Widow living in pleaſure, 1 *Tim.* 5. 6. Repentance gives life unto a dead ſoule, and therefore muſt needs proceed from him that is the Lord of life. For our death wee may thanke our ſelves: but we are beholding unto God for that life which is

is breathed into us. Every one hath a principle within him, which puts him upon ſinne, and ſo plungeth him into death, and hee that of himſelfe would never ceaſe from ſinne, if he were not hindered, would of himſelfe never begin to repent if hee were not helped of God.

Repentance workes a change in a man.

Againe, where Repentance is wrought, there is firſt of all a change of the heart, and then of the whole man; there is a new hand, a new tongue, a new eye, and a new eare; all things are new where Repentance is; for that makes a man, a new man: Now, you know that it is onely God that can change

change the heart. Neither Angels, nor men are able to see directly and immediatly into anothers heart: *for what man knoweth the things of a man, save the spirit of man which is in him?* 1 Cor. 2.11. Much lesse are they able to alter, or to change the heart of any. Hee that formed the spirit of man, must reforme it, or it will never be. Hence *Ephraim* speaks, and sues unto the Lord; *Convert thou me, and I shall be converted, for thou art the Lord my God*, Jer. 31. 18. The Lord promising grace and mercy unto *Juda*, tells them that hee would alter that bad heart of theirs. *A new heart will I give you, and a new spirit will*

will I put within you, Ezek. 36.26. Therefore *David* went the right way to worke for the rectifying of his heart, when hee went to God; *Create in me a new heart, O God, and renew a right ſpirit within me.* Pſal. 51.10,

Repentance hath great oppoſition.

Laſtly, if we conſider with what great difficulty Repentance is brought forth, and how many potent oppoſitions it hath (as you ſhall ſee when I come to the letts of Repentance) it will appeare that Repentance is beyond the ſphere of fleſh and blood, or humane ability. Doe not we carry about us bodies of death? Have wee not within us a ſinfull principle which carryes

carryes us with a full, and ſtrong carryer after wickedneſſe? Are wee not drawne unto all evill by our owne concupiſcence, and enticed? Have not our luſts the power of a law in us, to bind us, and to keepe us under? Beſides, the manifold wiles, enterpriſes, and ſnares which Satan hath to intangle our poore ſoules, out of which it is not poſſible for any ſoule to get, untill the Lord by his mercy in the work of Repentance doth pull us out, as appeareth by that of Saint *Paul*, 2 *Tim.* 2. 25, 26 *Proving if God at any time will give them repentance, that they may know the truth, and that they may come to a-*

mendment

mendment out of the ſnare of the devill, which are taken of him at his will. Thus it is evident that Repentance is the worke and gift of God: no worke of nature, but a ſupernaturall worke of God.

Then will it follow from hence, that it lyeth not in the power of man to repent when hee pleaſeth.

None can repent when they pleaſe.

Such is the blindneſſe, and ignorance of many, that (becauſe they heare, that at what time ſoever a ſinner doth repent him of his ſin from the bottome of his heart, God will put all his wickedneſſe out of his remembrance) they thinke it lyeth in their owne power, and will to repent

repent when they liſt. But theſe muſt know, that howſoever God out of his goodneſſe, and mercy, is pleaſed to promiſe the pardon of ſinne unto penitent offenders, yet doth hee not promiſe to give Repentance unto wilfull, and preſumptuous ſinners. Therefore it is extreame folly for any to hold on a courſe of ſinne, wittingly, and willingly to provoke the Lord by their preſumptuous tranſgreſſions, in hope that hereafter they may pleaſe God, and pacifie him againe with their Repentance. Would not all the world condemne that perſon either of folly, or madneſſe, that ſhall daily wound

wound himſelfe, becauſe hee can make a Balſum that is able to heale him againe? True it is that Repentance is a *Catholicon*, a generall ſalve for every foule-ſore, that which wil heale, and cure any wound which ſinne hath made: but is it in the art of man to make this confection of Repentance? No, no, (as you heard even now) GOD muſt bee the Phyſician to provide this Medicine, and to cauſe it to worke out the malignitie of thoſe evils which ſinne hath ingendred in the ſoule. He that thinkes to heale himſelfe with Repentance of his owne making will periſh in his ſin,

and

and dye like a foole.

If Repentance were in the power of man to command, when he pleaſeth, how commeth it to paſſe, that many which have trifled away the time of Grace, and put off Repentance untill ſickneſſe, or death, could not repent when they would? Such as are once hardned by the deceitfulneſſe of ſinne, cannot repent, but *heape up wrath unto themſelves againſt the day of wrath, and the declaration of the juſt judgement of God*, Rom. 2. 5.

Obiect.

But theſe are ſome ignorant fooles, that doe not call upon the name of the Lord, which if they did, God would make them

them to repent, that they might bee ſaved; *for hee would have no man to periſh, but would all men to come to Repentance.* 2 Pet. 3. 9.

Anſw. But thou art deceived in thinking that God will heare the prayers of ſuch as ſhall boldly hold on a courſe of ſinne, and will not turne from their evill wayes, when hee calleth them to Repentance. Conſider what wiſdome ſaith, *Prov.* 1. 24. *Becauſe I have called, and yee refuſed: I have ſtretched out my hand, and none would regard, but you have deſpiſed all my counſell.* Verſe 28. *They ſhall call upon mee, but I will not anſwer: they ſhall ſeeke me early, but they ſhall not finde mee. If I regard*

The prayers of the wicked are fruitleſſe.

wicked

wickednesse in mine heart, the Lord will not heare mee, saith *David,* Psal. 66. 18. It is the prayer of the righteous onely, which is acceptable to the Lord, and shall bee able to prevaile with him. *Prov.* 15.8.

Besides, make the best of thy prayers thou canst: admit they be such as God will heare, when they are put up unto him: art thou sure that thou shalt alwayes have libertie, and abilitie to call and cry unto God? Are not many suddenly surprized by death, before they had any thought of his comming? But admit that thou beest cast upon thy sicke-bed, and there lyest some

ſome time before thy ſoule goes out of thy body, are not too many ſick perſons inſenſible of the nature, and danger of their ſinnes, and thinke all is well betwixt God and them, and ſo (like ſtocks) never call or cry to God for Repentance, or mercy? Or if God bee pleaſed to awake thy conſcience, and ſet thy ſinnes in order before thee, ſo as (out of the feare of Gods wrath, and dread of hell) thou begin to roare, and cry for mercy, will thy caſe be ever the better, or thou ever the neerer, when the *Lord ſhall laugh at thy deſtruction, and mocke when thy feare commeth? Prov.* 1.26.

Doth

Doth not the Wiſe man tell us, that *Hee that turneth away his eare from hearing of the Law, even his prayer ſhall be abominable.* Pro. 28. 9. Take heed therefore of putting off thy repentance, in hope that God will worke it in thee, whenſoever thou art pleaſed to aske it at his hands, for ſo mayſt thou bring thy ſelfe into a fooles paradiſe, and make thy ſelfe more uncapable of Repentance.

But if there bee no likelihood that God will heare our prayers, when we are pleaſed to call upon him: nor any poſſibilitie of our ſelves to repent, if God worke it not in us; why doth the *Obiect.*

Scripture call upon us to repent? is it not to require at our hands that which lyeth not in our power to performe?

Answ. Know that God offereth grace unto thee in the ministrie of his Word, by it hee knocks at the dore of thy conscience: if thou wilt open thy heart, and let in his spirit, he will worke Repentance, and all grace in thee, and do that for thee, which of thy selfe thou art not able to effect.

Besides, the Lord may require at our hands that which is beyond our own abilitie to performe, to let us see our owne impotencie and weakneſſe, who can doe nothing that is

is good without his helpe, as Christ saith, *Joh.* 15.5. Besides, the Lord hereby would have us to goe out of our selves, and seeke more often, and earnestly unto him by prayer, that seeing he must doe all our workes for us. *Esa.* 26.12. he would bee pleased to worke this grace of Repentance in us. It is the Lord that must alter and change our hearts. It is he that must give us new hearts. It is hee that must take away the stonie heart out of our body, and give us a heart of flesh. *Ezek.* 36.26. It is he that must plucke us out of Satans snares. It is hee that must cast downe the strong holds of sinne in

us. The Lord muſt turne us, or wee ſhall never bee turned. He muſt draw us after him before wee can follow him. *Cant.* 1. 4. *That wee may exerciſe whatſoever abilitie wee have to promote repentance.*

Whereby a beleeving ſinner.

But I will proceed in the deſcription of Repentance: It is the gift of God, whereby a beleeving ſinner turnes, *&c.* I ſay a beleeving ſinner; for you muſt know, that faith precedes Repentance; none can truly Repent, but he muſt firſt beleeve. There may be in a ſinner, that which wee call legall Repentance which (to ſay truth) is but a preparative to ſound and ſaving Repentance.

Theſe

Theſe may be in a ſinner; nay muſt be, the horror of conſcience, the ſpirit of bondage, to feare the wrath, and vengeance of God; that which may cauſe the ſinner to fall out with his ſinne, yea (it may bee alſo) to abandon it with ſome kinde of loathing, and deteſtation of it; that which may move him to caſt away his ſinne, as *Judas* threw downe the thirtie peeces of ſilver at the high Prieſts feet; that which may make him repent that ever hee knew what his ſin meant, or that ever he had to doe with ſinne; all this may bee, and yet no true Repentance, becauſe no true faith. For true Re-

pentance ariſeth from an hatred of ſinne, as it is offenſive unto God, as well as hurtfull unto us, which affection cannot be in any unbeleeving ſoule, therefore faith muſt needs precede Repentance, as that which followeth ſhall make more plaine unto you.

Faith precedes Repentance.

1. Firſt of all, it cannot bee denyed but that Repentance is a ſaving grace: but none can partake of ſaving grace, untill he be united unto Chriſt, who is the roote of all ſpirituall grace, ſo as we cannot beare, or bring forth any good fruit untill we be in him. *I am the vine* (faith Chriſt, *Joh.* 15.4.) *yee are the branches: he that abideth*

bideth in me, and I in him, the same bringeth forth much fruit, for without mee yee can doe nothing. A man must first receive Christ, and be knit unto him, before he can bring forth any fruit. And faith is the hand by which wee receive, and lay hold of Christ. As appeares *Joh. 1. 12. As many as received him, to them he gave power to be the sonnes of God, even to them that believe in his name.* Faith is the hand which layes hold of Christ: it is that spirituall ligature, or nerve which joynes Christ and a beleever together: for hee dwelleth in our hearts by faith, *Eph. 3. 17.*

Where true Repen-

tance is, there is a turning unto the Lord, in hope of the pardon of ſin. Some hope there muſt bee of a pardon, before a poore ſinner turneth towards God, as he that is wounded looks not after the Surgeon without ſome hope of healing. Thus did Iſrael, *Hoſe.6.1. Come let us returne unto the Lord, for he hath wounded us, and hee will heale us.* Their hope of the Lords healing them, was the ground of their turning unto him. Is it probable that hee which apprehends in God nothing but wrath and juſtice, will dare to draw neere unto him? Who (if he can ſhift, or avoid it) will come within the reach,

reach, or ſight of his enemie? eſpecially if hee be ſuch an enemie as hee knowes is too hard for him, and will cruſh him if he lay his hand upon him. Slaviſh feare of GOD which ariſeth from our apprehending him to bee our enemie, beateth us from God; It is love that drawes us neere unto God: and can wee love God before wee apprehend ſome goodneſſe of his towards us? Which is done by faith.

But doth it not appeare by divers places of Scripture, that Repentance is before faith; As *Mat.* 21. 32, Where Chriſt tels the Prieſts, and people which came to enſnare him, *that* *Object.*

they repented not at Johns preaching that they might beleeve: Which words seeme to imply, that they beleeved not, because they repented not.

Answ. That Repentance which *John* Baptist preached was legall rather, then Evangelicall. *John* his preaching was the voyce of him that cryed in the Wilderneſſe; *Prepare the way of the Lord, make his paths ſtraight.* Luk. 3. 4. *John* by his preaching did prepare the people for Christ, by bringing down mountaines, and hills, by making of crooked things ſtraite, and rough wayes ſmooth. But how was this done? was it not by his preaching of the Law?

acquaint-

acquainting them with their ſinnes, calling them *a generation of vipers*, Mat. 3. 7. and telling them of the wrath of God: Thus by legall terrours humbling their high, and proud ſpirits, that ſo hee might prepare their hearts to receive the Goſpell. Which preparations although they be both in nature, & time before faith, yet doth it not therefore follow that true Repentance goeth before faith.

But did not *Iohn* Baptiſt bid the people repent, that they might beleeve the Goſpell? *Mat.* 1. 15. placing Repentance before faith. *Object.*

What of this? Doe we not often in Scripture find *Anſw.*

find things placed not according to their order in nature? Is not the effect sometime set downe before the cause? As in the 2 *Pet.* 1. 10. *Make your calling and election sure.* Shall we dare to say that *Calling* is before *Election* in nature, because it pleased the Apostle to place Calling before Election? Is not Calling an effect of Election? for whom *he predestinated them also he called*, *Rom.* 8. 30. So likewise in 1 *Tim.* 1. 5. Faith is set after a good conscience, and a pure heart, whereas Faith precedes a pure heart, as the cause doth the effect; for *Faith purifies our hearts*, Act. 15. 9. Untill faith comes there is nothing

nothing pure. *To the unbelieving nothing is pure, but even their mindes and conſciences are defiled,* Tit. 1.15. Repentance is ſometimes placed before faith, becauſe in reſpect of outward appearance, and manifeſtation, it oft goes before it. Wee ſee Repentance in a man, before we know hee beleeves. Is therefore Repentance in nature before faith, becauſe it is ſeene before it? what wiſe man will ſo conclude?

But how may Faith be ſaid to precede Repentance, when as in reſpect of time all graces may be ſaid to bee begun at one inſtant? *Object.*

It is true that the holy Spirit *Anſw.*

Spirit doth at one and the ſame time infuſe the habit of all graces into the ſoule in the act of regeneration, yet in reſpect of us, that is, in regard of our apprehenſion, or Application one grace goes before another. In reſpect of habit all graces are begun at once, although in reſpect of opperation and working they precede each other. The lightning comes firſt to our ſenſe, is ſeene before the thunder is heard: our ſight being more nimble, and apprehenſive then our hearing; yet lightning and thunder are the ſeverall effects of one, and the ſame cauſe, and are both wrought together

ther in an inſtant. Even ſo it is with ſome graces, although they bee all ſowen in the heart, by the hand of the Spirit, at one and the ſame time, yet ſome graces ſproute out before others, and are more operative then others. Settle it therefore in your judgements for a truth, that wee muſt beleeve before wee can repent: for untill the heart begins to cloſe with God, through the apprehenſion of his goodneſſe, and mercy in the pardon of ſinne, it doth not kindly relent, nor turne towards God: when the heart begins to love God, then it begins truly to loath all ſin, and ſinful courſes. By

applying

applying the precious promiſes, which is done by faith, we come to partake of the godly nature in that wee flee the corruption which is in the world through luſt, 2 *Pet.* 1.4.

Object. But doe not ſome hold that faith, and Repentance are all one?

Anſw. Yes, but without any true ground, for they are two diſtinct graces, both in nature, and operation, as appeares in many places of the Scipture. S. *Paul did witneſſe repentance toward God, and faith toward our Lord Jeſus Chriſt*, Acts 20.21. In which place the Apoſtle makes; Repentance a preparation unto faith: for when the heart

is

is once ſeriouſly affected with the apprehenſion of the wrath of God, then it begins to ſeeke out for that remedie which may pacifie and appeaſe God, and ſo make our peace with him: now this cannot be done, but by Jeſus Chriſt, and therefore the Apoſtle addes, faith toward our Lord Jeſus Chriſt, to teach us, that howſoever Repentance and faith are knit together by an indiſſoluble tye, yet they muſt not be confounded, made all one, although they bee conjoyned.

But doe not ſome hold that Repentance is the meritorious cauſe of our juſtification, and the remiſſion *Object.*

mission of our sinnes? which if it be true, it will follow that Repentance precedes faith.

Answ. Indeed the Papists make Repentance the cause of our justification, but it is a grosse errour; ascribing that unto man, which is the proper worke of Christ, and the free grace of God, who *hath made us accepted in his beloved, by whom we have redemption through his bloud, even the forgivenesse of our sinnes according to his rich grace*, *Eph.* 1.6,7. If the merit of Christ through the mercie, and grace of God be the cause of our justification, and the remission of our sinnes, then certainly our Repentance is

is not the cauſe.

But there is a twofold Repentance: The firſt is *Attrition*, which is a ſorrow for ſinne, as it makes us lyable unto puniſhment. The ſecond is *Contrition*, which is a ſorrow for ſinne, as it is an offence againſt God. The former which is *Attrition* doth not merit, but Contrition doth. *Object.*

A foggy and a miſtie errour. For how is it poſſible that Contrition can juſtifie without Faith? None can truly mourne for ſinne, as it is an offence againſt God, but he muſt needs love God; for wee doe not uſually grieve, and ſorrow for offending him whom wee hate *Anſw.*

hate, we rather pleaſe our ſelves with ſuch offences. Now it is by Faith that wee apprehending the goodneſſe of God come to love him, and ſo to mourne for offending, and diſpleaſing him. Therefore if it ſhould bee granted that Contrition doth any way merit, it muſt needs follow, that it is, becauſe it is a fruit of faith, without which wee cannot poſſibly pleaſe God. *Heb.* 11.6. The tree muſt be good, before the fruit can be good; *A good tree cannot bring forth evill fruit, neither can a corrupt tree bring forth good fruit.* *Mat.*7.18. Now it is faith which makes the tree good, grafting us into Chriſt.

But

But if Contrition as it is contrition doth not justifie, yet in that it hath the confession of the mouth, and the satisfaction of workes annexed unto it, to make Contrition perfect, so it justifies. *Object.*

Thus still they labour to make our peace with God, and the forgivenesse of our sinnes to depend upon our selves, and not upon the free grace of God, and the merit of Christ. Contrition (say the Papists) must needs merit and obtaine pardon if it be true, and full; that is, if those workes of Repentance bee performed, which are required. And here they make much adoe, and distinguish betwixt *Answ.*

twixt *pœnitere*, and *pœnitentiam agere*, betwixt Repentance, and the workes of Repentance. True it is, that the Fathers have put a difference betwixt theſe two, becauſe Saint *Paul* doth diſtinguiſh them, *Acts* 26. 20. *That they ſhould repent, and turne unto God, and doe workes worthy amendment of life.* The firſt of theſe, *i.e. repent*, the Fathers referred to the Spirit, the inward man; the other, *i.e. Works worthy amendment*, they referre to the outward acts of Repentance, which doe manifeſt Repentance to bee true. Now theſe works of Repentance are not onely the workes of charitie, but alſo faſtings,

watch-

watchings, teares, whipping themſelves, &c. Thus the people of *Nineve* teſtified the truth of their repentance, by faſting, putting on ſackcloth, and lying in aſhes, *Jona.* 3. 5. Now whereas the Fathers doe ſpeake of ſatiſfying God, and meriting pardon, by theſe workes of Repentance they underſtand no other, but our intreating of God, and ſeeking unto him by theſe workes (which are reall prayers) that God would bee mercifull unto us in the pardon, & forgivenes of our ſins. Theſe workes of Repentance doe manifeſt the truth of repentance, that it is cordiall; they doe not make God

but any

any ſatisfaction for thoſe ſinnes wee have committed againſt him: becauſe neither our Repentance, that is our inward ſorrow, nor our workes of Repentance, bee they never ſo many, never ſo great, can proportion the nature, and qualitie of our ſinnes. For our ſinnes are of an infinite nature, committed againſt an infinite Eſſence, and are the tranſgreſſion of the law of God, which is holy: Now, Gods nature and juſtice being infinite, the violation thereof by ſin, muſt needs contract an infinite demerit, & debt, and the ſatisfaction of an infinite debt, muſt needs bee infinite both in nature, and

and time. How is it then possible, that either our contrition, our confession, or our workes of Repentance, being transient, and finite acts, can satisfie Gods justice, or merit the pardon of our sinnes, which are of an infinite nature? No, no, were our Repentance never so compleate; if we could poure out our soules like water; although our eyes could run like the river continually; although wee would weare and weaken our knees with kneeling, rent and breake our hearts with mourning; if wee had a thousand rammes, or ten thousand rivers of oyle to offer up to God; if we would give the fruit of our body, for

No works of ours can merit forgivenesse of sinne.

the ſinne of our ſoule, as ſpeakes the Prophet *Mica.* 6.7. could or would theſe things ſatisfie Gods juſtice, pacifie his wrath, and ſo purchaſe the pardon of our numberleſſe, and grievous rebellions, and tranſgreſſions? Surely no, they coſt more then ſo; It is onely the precious bloud of Chriſt; *that muſt purge our conſciences from dead workes*, Heb. 9. 14. *and cleanſe us from all ſin*, 1 Joh. 1.7. Repentance, or the workes of Repentance, or whatſoever is or can bee performed by us, are no cauſe of the forgiveneſſe of our ſinnes, but onely evidences, and ſignes thereof.

Doth Repentance follow

low, and flow from faith, as hath beene proved? Then will it follow that very many (as yet) never knew what true Repentance meaneth, becauſe they are yet in unbeliefe, and have not faith, without which there can be no true, and ſound Repentance. Houle, and roare they may, as did *Eſau*, when he had loſt the bleſſing. They may cry bitterly, and out of meaſure for ſome evill befalne them, or comming towards them. They may lye in ſackcloth and aſhes, as *Ahab* did: they may have horror, and a hell in their conſciences as *Iudas* had; they may reforme ſome things that are amiſſe as

Herod did, theſe things may bee where true Repentance never was, becauſe of the want of faith. Hee that would repent, muſt bee throughly perſwaded of the goodneſſe, and mercy of God to himwards; which perſwaſion will worke the heart to a true hatred of ſinne, and ſo to a leaving, and forſaking of it.

It is an infallible argument, that they never by faith truely taſted of the love of God, and his mercy in the pardon of their ſinnes, who dare take libertie unto, or delight in any ſin whatſoever. Suppoſe that ſome condemned malefactor ſhould bee informed that the King

out

out of his great clemencie, had not onely pardoned him his fault, and given him life, but alſo upon his humiliation would reſtore him unto all his former meanes; yea, and more then ſo, advance him unto a higher condition then he lived in before his fall. If that Malefactor did beleeve this to bee true, whereof hee is informed; would it not breake his heart, and cauſe it to melt into love of the King? would hee not heartily mourne, and grieve that ever hee entertained any trayterous thought againſt ſo gracious a Prince? Would he not be aſhamed that ever he attempted any evill againſt a perſon ſo

good? Would he not onely resolve upon new loyaltie and obedience, but even solemnly vow, and devote himselfe, and the utmost of his abilities, and endevours to uphold the Crowne and dignitie of such a King? Thus assuredly it is with all those which doe truly beleeve that their sinnes are pardoned. And the more any Christians heart groweth in the perswasion of Gods love, and goodnesse towards him, the more will his heart be inflamed with the love of God, and the more will hee hate all that is evill. *Psal.* 97. 10. As faith purifies the heart, so it keeps it pure, and makes the conscience tender, and the

the more pure the heart is, the more it will hate all things that are impure and uncleane.

But I will proceed in the deſcription of Repentance.

Being humbled, and caſt downe in the ſight of ſinne.

It is a gift and grace of God, whereby a beleeving ſinner being humbled, and caſt downe in the ſight, and ſenſe of his ſinnes, *&c.* Whence we may obſerve, that where true repentance is, there is true humiliation It is not poſſible that any ſoule ſhould truly repent, which is not rightly humbled, and caſt downe in the ſight of his ſinnes; *Turne unto me, ſaith the Lord, with all your heart, with faſting, and weeping, and with mourning, and rent your heart,*

and not your clothes, and turne unto the Lord your God, Joel. 2. 12, 13. The Ninivites when they repented, humbled themselves from the greatest of them to the least. The Church in her affliction, professed that she remembred her affliction, and her mourning; *My soule hath them in remembrance, & is humbled in me,* Lam. 3. 20

Would you know what this Humiliation is? you shall understand it in a few words.

Humiliation what it is.

Humiliation, is the smiting of the heart for feare of some judgement, which wee know our sinnes have deserved, joyned with a desire to escape, and to be freed from that evill which we feare. By which it

it is evident that where true Humiliation is, there is a true ſight of ſin, there is a conviction both of the nature, and danger of ſin, how odious and hatefull it is unto God; how noxious, and hurtfull it hath beene, and will prove unto us, if wee doe not the ſooner turne away from it.

This ſight of ſin whereſoever it is, will be able to rent, and teare the heart of a penitent ſinner, it will ſo caſt him downe, as if his very bones were broken: it will give no peace nor reſt unto his ſoule, untill he heares of ſome comfortable tydings from heaven through the Goſpell: untill hee meete with ſome Evangelicall

conſolations to ſweeten, or allay that bitterneſſe of his ſorrow, which the ſight of his ſinne hath now wrought in his ſoule.

When the ſpirit of feare, and bondage, by the preaching of the Law, hath taken away that filmne of ſpirituall blindneſſe, and rubbed off thoſe ſcales of ſecuritie, and dedolency which lay upon his conſcience, and ſhewed him in the glaſſe of the Law into what a wofull plight his ſinne hath plunged him; then the poore heart begins to breake, then hee falls downe before the Lord: hee ſorrowes and mournes, and calls, and cryes for mercy: now hee poures out his ſoule in

weeping

weeping, and lamentation: Now hee beſeecheth the Lord to looke with an eye of pitty, and compaſſion upon the poore confounded worke of his hands, and that hee would graciouſly paſſe by the ſinnes of a miſerable miſcreant, and fire-brand of Hell.

Before a poore ſinner is brought to this pitch of Humiliation, hee muſt bee toſſed, and terrified with the threatnings of the Law; his ſinnes will cry aloude in his eares for vengeance, and the hideous flaſhes of hell fire will ſparkle in his eyes. For true Humiliation and Repentance was never wrought in any, where the ſoule hath not more, or leſſe travelled,

travelled, desirous to bee eased of the burden of sin. Which paines and terrours (you must know) are not alwayes alike in Christians, nor of the same extent, and measure, but more, or lesse in some, then in others, and that for these causes and reasons.

Humiliation not alike in all.

First, because some have beene longer saped, and soaken in their sin then others have beene. Sinne through long custome, and continuance therein, hath got the stronger hold of them, and therefore will the more hardly bee beaten out of them. The harder any thing is grown, the longer time of soaking it will require, and the sharper meanes must bee used

uſed for the mollifying, and ſoftening of it. Great ſinnes doe require great humiliation. Many ſinnes have need of many teares to waſh them away.

Secondly, the longer we have lived in ſinne, the longer the Lord is pleaſed (oft-times) to keepe us under, that ſo we may bee brought to a cleerer ſight of our ſinnes, and ſo unto a deeper deteſtation, and hatred of them: What, have my ſinnes thus diſhonoured God, and grieved his holy Spirit? have my ſinnes thus endangered my poore ſoule? have they ſet the Lord againſt mee, and brought upon me thus much ſorrow, thus many troubles, ſo great, and long

long afflictions? away, away with them, out upon them, woe worth the time that ever I knew them, that ever I gained my ſinnes with the loſſe of GODS loue, and favour, with the loſſe of mine owne good, and well-fare. If *David* his bones muſt bee thus broken, if his ſpirit muſt bee thus rent and torne within him by reaſon of his ſins; if he muſt loſe all true reſt and peace, it will make him to loathe, and abhorre ſinne more then ever he did. When *Manaſſeh* was pluckt from his throne, put in fetters, bound in chaynes, and carried into *Babell*, being in his tribulation, he *humbled himſelfe greatly before the God*

God of his fathers, 2 Chron. 32.12. and the Text telleth us, that God was intreated of him, & brought him againe into his kingdome, which hee would not have done, had not the Lord seene how *Manasseh* abhorred his former sins.

3. The sins of some are of a deeper dye then others, more heinous, and odious then others, and therefore call for greater judgements, and doe require more sorrow, and teares to alter, and change their scarlet, and crimson hue. *David* his sinnes of murder and adultery were sinnes of a deepe dye, and therefore his bones must be broken, his spirit must be rent, and torne within him,

him, he muſt loſe the preſence, and aſſiſtance of the holy Spirit, before he can heare of joy and gladneſſe, or bee againe reſtored to the joyes of his ſalvation. *Saul* his ſinnes of blaſphemie, and perſecution, and making havocke of the Church (Chriſt his little flocke) were ſinnes of a ſcarlet dye, bloudy ſinnes: and therefore *Saul* muſt be ſtrucken downe to the ground, he muſt be ſtrucken blind, ſee no light, receive no ſuſtenance of bread, or drinke; hee muſt crye, and pray before the Lord, will ſend him any comfort. For theſe and other reaſons which might bee given, it pleaſeth the Lord to humble ſome more

more deeply then others.

But cannot true Repentance bee without Humiliation?

Object.

No, as I ſhall make plaine unto you.

Anſw.

Firſt of all we muſt bee humbled, that ſo a way may be made for the word of peace, and the meſſage of reconciliation to enter, and worke upon the heart, and conſcience. Waxe will not take the impreſſion of the Seale, untill it be ſoftned. Clay muſt be moyſtned, before it will bee faſhioned in any mould. Even ſo the heart of man, which hath beene hardned *by the deceitfulneſſe of ſinne*, *Heb.* 3. 13. muſt bee humbled, and mollified before the Word will make any impreſ-

1. Humiliation why neceſſarie.

impreſſion in it. Had *Ananias* come to preach unto *Saul* before his humiliation, twenty to one but that he ſhould have taſted of his authoritie, and commiſſion, and beene clapt into priſon for his paines; but being humbled, and caſt downe by the hand of God; now hee was capable of good counſell, and inſtruction, a way was now made for the Goſpell to enter into him, that ſo hee might beleeve that truth which before hee perſecuted, and ſo become a true convert.

Secondly, our Repentance will be to little, or no purpoſe, it can never make a perfect cure in the ſoule, if there be not true humilia-

humiliation. The minde by outward helpes, and meanes may get out of feares, and diſcontentments, the heart may bee ſome-thing lighter, and get out of heavineſſe, and the body may wade out of trouble which it is plunged into without Humiliation; but the ſoule ſhall never get, either out of the guilt, or the power of ſin; nor the heart ever get into true joy and comfort, or true joy come into it, if it hath not beene firſt broken with true ſorrow. No harveſt of true, and laſting joy can poſſiblie bee, where there hath not been a ſeed-time of ſorrow, and mourning. *They that ſowe in teares, ſhall reape in joy*, Pſal. 126.5.

126.5. True joy ariſeth out of godly ſorrow. *I will turne your mourning into joy, Jer.*31.31.

Thirdly, the ſoule never comes to enjoy Gods gracious preſence untill it be humbled: and how is it poſſible that wee ſhould turne unto the Lord, when the Lord turnes away from us? How can wee draw neere to him, when he will not draw neere unto us, he muſt draw us, elſe wee cannot run after him, *Cant.*1.3. Humiliation if it bee true, doth not onely diſlodge ſinne, and caſt out all the old filthineſſe, but it moveth the Lord to come from heaven, & abide, and dwel in the humble heart: For he that dwelleth in the higheſt

higheſt heavens, hath his abode alſo in the loweſt hearts. *Thus ſaith hee that is high, and Excellent; hee that inhabiteth eternity, whoſe name is the Holy One, I dwell in the high, and holy place, with him alſo that is of a contrite, and humble ſpirit, to revive the ſpirit of the humble, and to give life to them that are of a contrite heart*, Eſa.57.15. The Lord will not ſo much as looke towards any with an eye of pitty, or compaſſion, untill hee ſee them truely humbled, and caſt downe at his feet in the ſight and ſenſe of their vileneſſe, and unworthineſſe; *To him will I looke that is poore, and of a contrite ſpirit, and trembleth at my words*, Eſa.66.2. God gives

gives no grace (then no Repentance) but to thoſe that are humble; *God reſiſteth the proud, and giveth grace to the humble*, 1 Pet. 5. 5. Hee that deſires to bee exalted in love, and favour of God, muſt bee caſt downe, and bee vile in his owne eſteeme.

The conſideration wherof, doth diſcover the dangerous eſtate, and condition of multitudes of people, who never yet knew what it was to bee truely humbled, and caſt downe in the hatred of their ſins, they are as yet ſtrangers unto true Repentance. Humiliation is as it were out of date amongſt us, a thing of little or no requeſt with the moſt: when Gods miniſters

miniſters call for it, they ſpeake to deafe Adders for the moſt part, that will not be charmed; What tell you them of Humiliation? Let us eat and drinke, and be merry while wee may. How many are there which take all the courſes they can, and uſe all the means which their braines can poſſibly deviſe, or thinke of to keepe themſelves merry and joviall? The houſe of mourning is to them as the Peſt-houſe; they will as ſoone (almoſt) enter into the one, as the other. Miſerable wretches that they are, thus to put away farre from them all ſorrow, and mourning; What? doe they thinke that Repentance wil never be

be found in the wayes of revelling? How hardly will theſe be ever brought unto Repentance, who are (for the moſt part) continually in the carreer, and purſuit of their luſts, their ſports, and pleaſures?

Others alſo there bee, whoſe caſe is to be lamented, in that they are ſuch ſtrangers unto true Humiliation. Many thinke they have beene humbled, becauſe peradventure they have been ſometimes Sermon-ſicke; their conſcience ſometime ſtirring, and wambling in them, at the hearing of the danger of their condition, the wrath, and vengeance of God hanging over them for their rebellions, and tranſgreſ-

tranſgreſſions. The feare of judgement, and the dread of Hell torments oft-times doth gaſter and affright ſome, and caſt them downe for a time, untill the ſtorme blow over. But all this while here is no true Humiliation, becauſe their heart is not kindly broken, their conſcience not truely wounded with their ſins, they never yet came to judge, & condemne themſelves, never could (as yet) loath, and abhorre themſelves for their former wickednesse.

How is it poſſible that ſuch as theſe are, ſhould be truely humbled for their ſinnes, when they will not be convinced of the nature

and danger of their ſinnes? Affections are never moved with inſenſible objects. We can neither deſire, nor feare ſuch things as wee are altogether ignorant of: neither doe we grieve, or ſorrow for ſuch things as are out of the reach of our underſtanding, or hearing. Sinne muſt be ſeene, and acknowledged, before wee can bee rightly humbled for it. Therefore the Prophet *Jeremiah* calling upon the people to returne unto the Lord by Repentance, doth adviſe them firſt to *ſearch, and trie their hearts*, Lam. 3.40.

No man can truly come to God, that doth not firſt (as I may ſay) come unto him-

himſelfe: that is, to know himſelfe, ſee and acknowledge his ſinnes, and bee convinced of the nature of them. Hence it is that Saint *Luke* ſpeaking of that ryotous Prodigall tells us, that before hee had any thought of returning unto his father, hee firſt came unto himſelfe, *Luk.* 15.17, 18. *Then hee came unto himſelfe, and ſaid; How many hired ſervants at my fathers have bread enough, and I die for hunger? I will riſe, and goe unto my father.*

He ſaw himſelfe in a miſerable condition, hee felt himſelfe ſinking under the burden of his penurie, and miſerie: hee knew there was no way to bee kept from ſtarving, and periſh-

ing, but in his fathers houſe where was bread enough, even for hirelings, and being thus convinced of the danger of his condition, he ariſeth, and goeth to his father.

No ſinner returneth to God, but is firſt convinced of the danger of his condition. He knowes and beleeves, that his ſin hath provoked the Lord to wrath againſt him, that his ſinnes have expoſed him to the curſe, and that the judgements of God may (hee knowes not how ſoone) arreſt him, and ſeize upon him.

Hence it is that the Lord telleth us by his Prophet *Ezek.* 36.31. that all thoſe which hee receiveth into cove-

covenant with him, *ſhall remember their owne wicked way, and their deedes which were not good, and ſhall judge themſelves worthy to bee deſtroyed for their iniquities, and abominations.*

What may wee then thinke of thoſe unto whom wickedneſs is ſweet in their mouth; who favour it, and will not forſake it, but keepe it cloſe in their mouth? *Job* 20. 12, 13. What may we conceive of thoſe which cannot abide that light that is ſet up before them, to diſcover their works of darkneſſe? yea hate, and loath preaching which comes neereſt unto their conſcience? Theſe foule-ſearching Sermons which enter

thorough, *even to the dividing aſunder of the ſoule, and ſpirit*, Heb. 4. 12. Oh how unpleaſing and harſh they bee, and unſavourie unto their carnall pallats? How hardly will ſuch people as theſe are, bee brought to know what true Humiliation meanes, unleſſe it bee by ſome heavie viſitation, and affliction?

Others there bee who are willing now and then, to confeſſe their ſinfulneſſe, now, and then they will take ſome notice of their evill wayes, but it is done ſo overly, and ſo remiſly, that they never gage the depth of their owne hearts; loth they are to make too narrow a ſearch, leſt they ſhould be too

too much cast downe. And hence it comes to passe, that many after their formall, if not feigned Humiliation, have had their old sores breake out againe, and all for want of searching, and tenting them deep enough at the first.

Unsound bodyes must be soundly, and thorowly purged, before they will be perfectly cured. Humiliation if it be sound, goes to the quick, ransacks every corner of the heart, and never leaves, untill it hath broken the heart in peeces, and dissolved it into godly sorrow. For there is no true Humiliation without godly sorrow. I say godly, because there is a sorrow that is not godly, as

there is an Humiliation which is not true, or ſound.

Saint *Paul* writing unto the *Corinthians* about their Repentance, 2 *Cor.* 7. tells them of a twofold ſorrow. The one he calleth worldly ſorrow, the other godly ſorrow. Worldly ſorrow is that griefe which takes its riſe from worldly cauſes, outward troubles, croſſes, loſſes, *&c.* This ſorrow is every where to bee ſeene amongſt many who can lay to heart loſſes, and troubles, when as they caſt their ſinne (the cauſe of all trouble) at their heeles. They can be caſt downe, refuſe to eate, ſhed teares in abundance, and cry as did *Eſau*, who

cryed

cryed with a great cry, and bitter, out of meaſure, Gen. 27. 34. yet in the middeſt of his ſorrow, and howling, could entertaine the love of ſinne, and purpoſe of doing wickednesſe. For the Text ſayes that *Eſau* was comforted againſt his brother, *Jacob* purpoſing to kill him. The heart may retaine a purpoſe of ſinning, when the eyes guſh out teares, and there be a great lamentation. As appeares by thoſe rebellious, and diſobedient Iſraelites in the Wildernesſe, who (being diſcouraged) and caſt down with the newes which thoſe ſpies brought unto them after they had ſearched the land of *Canaan*) are ſaid to

have cryed, and wept, they mixed their murmurings with their weeping, and as they cryed for feare of danger, ſo they cryed out upon *Moſes* and *Aaron*, *All the congregation lifted up their voyce, and cryed, and the people wept that night, and all the children of Iſrael murmured againſt Moſes, and Aaron*, Num. 14.12. Thus you ſee there may be crying, and weeping where there is no Humiliation; there may bee ſorrow, where there is no Repentance, becauſe it is worldly ſorrow. It is onely godly ſorrow, *which cauſeth repentance unto ſalvation, not to be repented of*, 2 Cor. 7.10 And this penitentiall ſorrow may well bee called godly

Godly ſorrow why it is ſo called.

godly in divers respects.

First, because it is a meanes of bringing us neerer unto God. Neerer, not in regard of locall distance, for God is every where present, filling both heaven and earth, as hee speaketh, *Jer.* 23. 24. but we are brought neerer in a spirituall sense.

First, because wee take more delight in Gods ordinances where the Lord in a speciall manner doth manifest his gracious presence to the souls of godly mourners. Godly sorrow will cause us to bee more conscionable in hearing, and reading of the Word then formerly wee have beene; it will bring us closer to the throne of

grace

grace, and make us more fervent in prayer, it will make us more profitable in receiving of the Sacrament.

2. Sorrow is then godly, when Gods dishonour, or the wrong which wee had done unto his name by our transgressions, and sinnes, is the knife, or dagger that doth most pierce, and wound our hearts. *Against thee, against thee only have I sinned, and done evill in thy sight*, Psal. 51. 4. Here was the confession, and Humiliation of a heart affected in godly sorrow. Whereas worldly sorrow (as I said even now) groweth out of worldly grounds, or from the apprehension of some danger,

danger, or judgement comming towards them, as when *Elias* had told *Ahab*, how the Lord would deale with him and his posterine for his sinne, and wickednesse; *He rent his clothes, put on sackcloth, and humbled himself*, 1 King. 21.27. If there were no wrath, no judgement, no hell to torture, there would never bee any appearance of Humiliation in the wicked.

3. Our sorrow is then godly, when wee grow godly upon it, when it brings us to a lothing of those wayes, and courses, to a shunning, and abhorring of those places and people which formerly have been delightfull, and

pleasing unto us; and also to a delight in those wayes, and persons which formerly wee scorned, if not hated, or lothed.

Many there be that can sometimes mourne for their sinnes, because they are convinced of the necessitie thereof, and that it is a Christian dutie which the Lord requireth at their hands; but alas how few true mourners are there? how few are they whose sorrow, and mourning doth proceed from a contrite and broken heart, from a heart rent and divorced from every evill way, and from those carnall, and worldly delights wherein they have taken too much contentment?

A

A maine cauſe why too many, have too little of this godly ſorrow, is, becauſe they are not willing to bee knocked off from their old wayes, and courſes.

Take therefore, I beſeech you, into your ſerious conſideration what I have ſpoken, leſt you be miſtaken in your humiliation, and ſo in your Repentance, and ſalvation. It is an unuſuall thing for people to grieve, and mourne, for that they have ſaid, or done amiſſe, when either ſhame, or puniſhment, the evill effects, and conſequents of ſinne appeare unto them: and from hence (oft-times) they take up ſome reſolutions againſt ſinne

ſinne for time to come, ſo as (for the preſent) they reſolve to give over their old courſes, and to have no more fellowſhip with thoſe wayes whereof they are now aſhamed; and yet all this while the heart not taken off from ſinne.

I Wofull experience tells us of much counterfeit, and feigned Humiliation in many, who when they were under the hand of God either in ſome extremitie of paine, or in ſome grievous ſickneſſe, or under ſome heavy croſſe, have exceedingly lamented their former lewd, and vile courſes, cryed out upon their pot-companions, and ſuch as have beene occaſions of their ſinne, and

wicked-

wickednesse: and not onely so, but have promised (and that very solemnly) unto their Minister, and other good Christians, that if God would bee pleased to restore them againe unto their former ease, or health, or libertie, they would take up a new course of life, &c. giving some hope unto their Christian friends of amendment of life; yea, and of proving excellent examples of true conversion unto God: and yet (when they have beene out of their anguish, and extremitie) haue started from their promises like broken bowes, their faire promises have beene turned into foule performances, their

purposes

purpoſes have vaniſhed like morning cloudes: and as *Pharaoh, when he ſaw that the raine, and the haile, and the thunder were ceaſed, hee ſinned againe, and hardened his heart*, Exod. 9. 39. So theſe have fallen backe to their old byas, and proved as lewd, and wicked (if not worſe) then ever they were before.

How neerely then doth it concerne all people to looke unto the truth of their humiliation, and to take heed that their owne trecherous hearts doe not deceive them? Aſſuredly Humiliation if it be ſound, will ſhew it ſelfe in the fruits thereof: there will bee a carefull deſire, and endevour to make good all

all former promiſes, by holy and gracious performances, or elſe by the manifeſtation of our ſorrow for failing, or falling ſhort of what was promiſed, and an earneſt ſtriving after it.

Be yee therefore exhorted to labour after ſound Humiliation which may be attained unto by theſe meanes.

True humiliation how attained unto.

Firſt, we muſt be convinced of our naturall eſtate and condition, of what poiſonous, and lothſome matter we are compounded, all our principles vitiated, and corrupted with ſinne, ſo as of our ſelves we are indiſpoſed to every thing that is good, and prone unto whatſoever things are evill. If we did

did but ſmell the ſtinch of our owne nature, wee would ſo abhorre our ſelves, that we ſhould never dare, either proudly to juſtifie our ſelves, or fooliſhly to charge God; *Let not any man ſay when hee is tempted, I am tempted of God, Jam.* 1.13. Neither let any man ſay of himſelfe by way of excuſe, or extenuation of his ſinne, I was tempted of Satan, or drawne away by this, or that meanes; for what hurt could theſe do us, if we had not a filthy nature to draw us on to ſinne? *Every man is tempted, when he is drawne away by his owne concupiſcence, and is enticed,* Jam. 1. 14. No tentation from Satan, or the world could faſten

faſten upon Chriſt, becauſe there was nothing in him that would admit a tentation. *The prince of this world commeth, and hath nought in mee*, ſaith Chriſt, *Joh.* 14.30. Shoot an arrow againſt a ſtone wall, and it will either breake in peeces, or returne towards him that ſhot it, becauſe there is nothing in the wall that will giye it admittance. No tentation could faſten upon us, if we had not a wicked nature which holds intelligence with Satan, and lets him in: ſhould not this humble us, to conſider what bodyes of death wee carry about us? what weapons, and inſtruments of ſinne, and Satan our members be?

be? When it is not through caſualties, or accidentall miſcarriages ſo much as through our owne concupiſcence, and nature that wee fall into any wickednesse. What ſaith *David*, Pſal. 51. 7. *Behold I was borne in iniquitie, and in ſin hath my mother conceived mee.* It was not by accident, or outward temptation that I was drawne unto theſe ſinnes of adultery and murder, but from mine owne ſinfull nature, and therefore I have the more cauſe to bee humbled before thee. The ſeedes of the vileſt ſinne is in us, and no thanke to us, that all ſinne breakes not out in us.

Secondly, he that would

be

bee truly humbled, muſt take a view of his wayes, and courſes. *Then ſhalt thou remember thy wayes, and bee aſhamed,* Ezek. 16. 61. If Chriſtians were more ſeriouſly taken up in the conſideration of their wayes, if they did but beleeve, how ſhort they fall of that duty, and ſervice which they owe unto the Lord, and which he lookes for at their hands: how unfaithfull they have beene in their places, and callings, ſeeking the world, ſeeking themſelves rather then the glory of GOD, which ſhould be the onely marke that they ſhould ayme at in all their wayes and courſes, they would walke more humbly before the Lord

Lord then they doe; *Whether yee eat or drinke, or whatsoever yee doe, doe all to the glory of God*, 1 Cor. 10. 31. Is it thus? no, no, for if it were, wee would then labour to bring our wills to Gods will: wee would be willing to bee where God would have us to be: willing to bee what God would have us to be: willing to want what God is not willing we should enjoy, and willing to beare whatsoever God is pleased to lay upon us. But our proud hearts cannot stoop so low as to lye at Gods feet, and to say as *David* did; *Behold, here I am, let him doe to mee as seemeth good in his eyes*, 2 Sam. 15. 26. How farre are the most

from

from this holy and obedient frame, and temper? how ready are wee to ſpurne againſt the Lord? how ready to murmure, and blaſpheme his name, if we be a little croſſed in our wayes? If the Lord doth not follow us, and feed our hungers with what we would have, hee ſhall ſcarce have a good word, or a good looke from us. Did we but ſee our ſelves, and know our ſelves, as wee are knowne of God, we would as did, *Job* 42.6. *abhorre our ſelves in duſt, and aſhes.* If wee could but one whole houre ſeriouſly thinke of the impure iſſue of our hearts, it would bring us downe upon our knees in humi-

liation before God. If wee did but conſider how our impure ſpring of luſt, breakes out daily into bitter, and ſtinking ſtreames, how in every ſtate of life, in every action wee undertake, ſinne puts forth to defile both us, and all our wayes, we ſhould be farre more humbled then wee are. Wee can heare and ſpeake of theſe things, yea, and confeſſe them; oh that wee could be truely humbled for them!

Thirdly, the way to be humbled, is to beleeve thoſe threatnings which God hath in his Word denounced againſt our ſins. Wee muſt open not onely our eares, but our hearts and conſciences, to receive with

with faith all the Lords threatnings, and make a particular Application of them unto our ſelves, elſe wee ſhall hardly be humbled. It is the want of faith to apply the Word, which is the maine cauſe people are no more humbled; for the Word beleeved will humble us. How did *Joſiah* his heart melt within him? how deeply was hee humbled, when hee heard how the wrath of the Lord was gone out againſt *Juda*, and *Hieruſalem*, 2 *Reg.* 22. 19. The people of *Niniveh* beleeved God, and proclaimed a faſt, and humbled themſelves from the greateſt of them, even to the leaſt of them, *Jon.* 3. 5.

Fourthly, we muſt oft and ſeriouſly bee taken up with the conſideration of the Lords proceedings againſt ſinne: how ſorely, and ſeverely his judgements from time to time have beene inflicted upon others for their tranſgreſſions, eſpecially upon ſuch as have beene neere unto us in the fleſh, and this will helpe forward our Humiliation. Conſider what the Lord ſpake by *Daniel* unto *BelſhaZZar*; *Thou haſt not humbled thy heart, though thou kneweſt all theſe things*, *Dan.*5.25. Implying, that the knowledge of thoſe things ſhould have humbled him. Now what thoſe things were, is layd down in the verſes before:

where

where *Daniel* tells *Belſhazzar*, how the Lord had handled his Father for his pride, and other wickedneſſe, depoſing him from his kingly Throne, and driving him from the ſocietie of men, to live amongſt beaſts, ver. 20. 21. *Belſhazzar* knowing how ſeverely the hand of God had gone out againſt his Father, ſhould have conſidered thus with himſelfe, I am my Fathers childe, I have his nature, his ſinne runnes in my bloud, I have within mee the ſame principles of pride, and ſtubbornneſſe which my Father had, therefore if I tread in his ſteps, I muſt looke to meet with his, or ſome other judgements.

Fiftly and laſtly, wee muſt bee earneſt with the Lord in prayer, that hee would bee pleaſed to remove that vaile of ignorance which is upon our underſtandings, and take off that cruſt of hardneſſe which is upon our hearts, that ſo wee may be truely affected with our naturall eſtate and condition, and with the fight and ſenſe of our ſinnes. Alas! we know not our ſelves, nor can we bee affected with our danger untill we plough with Gods heifer, till his ſpirit bringeth a light into our ſoules, and his hand doth breake our hard, and ſtony hearts.

Now becauſe the heart of man is exceeding deceitfull,

ceitfull, and wee are too ready to be better conceited of our ſelves then there is juſt cauſe, ready to beleeve that wee have beene rightly humbled, when we have not; it will not be amiſſe to lay downe unto you ſome markes, and evidences of true Humiliation.

Evidences of true humiliation.

The firſt is a free, and a heartie acknowledging, and confeſſion of our ſins. Humiliation, and godly ſorrow hath not a better vent, and eaſe then confeſſion. If you looke into the Scripture, you ſhall finde that thoſe which have been moſt deeply humbled, have beene the freeſt, and the largeſt in their confeſſion, as *David*, *Ezra*, *Nehemia*,

1. Heartie confeſſion.

mia, and others; Where the heart is kindly broken with godly ſorrow, there the tongue will bee free in the caſting out of ſinne by confeſſion. And this confeſſion will in ſome meaſure bee ſutable unto our humiliation. If our ſorrow for ſinne bee ſincere and hearty, our confeſſion will be ſo. Heartie confeſſion argues our hatred and deteſtation of ſinne: for the tongue never comes to be free in confeſſion, untill the heart growes weary of its ſinnes. Therefore let all ſuch know, as are leſſe afraid to commit ſin, then they are to confeſſe ſinne, that they were never yet truly humbled for ſinne; neither ſhall their ſoules be able

able to thrive in grace; *Hee that hideth his ſinnes ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall have mercy*, Prov. 28. 13.

Such as will not finde out their ſinnes to confeſſe them, ſhall bee ſure that their ſinnes will one day find them out to torment them. *Bee ſure that your ſinnes will finde you out*, *Numb.* 32. 22. If ſinne find us not out in youth, it will find us out in age. If it find us not out in health, it will find us out in ſickneſſe; If it find us not out in life, it will finde us out in death. If it find us not out in death, it will find us out in the day of Judgement, for be aſſured of it, that our ſin will find us out.

Such as either hide their ſinnes, or extenuate, and leſſon them, were never truly humbled for them. True humiliation will cauſe an aggravation of ſinne, rather then a palliating, or daubing of ſinne over, rather than a mincing, or leſſening of it.

2. Loathing of ſinne.

Secondly, true humiliation ſheweth it ſelfe in a loathing, and deteſtation of our former wickedneſſe; *Yee ſhall remember your waies, and all your doings wherein you have beene defiled, and yee ſhall loath your ſelves in your owne ſight, for all your evils that yee have committed*, Ezek. 20. 43. Sinne growes odious, and hatefull to the humble ſoule. Nature may teach

a man to hate ſinne in others, but it is grace (which God giveth to the humble, 1 *Pet.* 5. 5.) that muſt teach, and helpe us to hate the ſinnes of our owne boſome. When *Iuda* heard that his Daughter-in-law *Thamar* had played the harlot, hee preſently paſſeth ſentence of death upon her: *Bring yee her forth, and let her bee burnt*, Gen. 38. 24. But when hee perceived by the pledges which hee had left with her, that the ſinne was his owne: the caſe was then altered, no word then of burning her. A ſoule truly humbled, by the helpe of grace will bee able to hate ſinne whereſoever it is, but eſpecially our owne ſinnes.

ſinnes. Wee flie from venemous, and miſchievous creatures wherſoever they be, but we hate thoſe moſt, that are neereſt unto us, becauſe they are like to do us the moſt hurt. All the ſinnes of the world cannot hurt us ſo much as one of our owne may doe. Why doe we not then hate our owne ſinnes moſt? Surely becauſe wee have not beene truly humbled for ſinne.

3. Shaming of our ſelves.

Thirdly, he that is truly humbled, is ready to take ſhame unto himſelfe, that ſo he may bring ſome glory unto God. Hee hath now ſo meane an opinion, and eſteeme of himſelfe, that he growes every day more vile, and baſe in his owne

owne eyes. Wee doe not reade of *Paul* his abasing of himselfe before his humiliation. After that the Lord had cast him downe, and tozed him, then hee could confesse, that he *was a blasphemer, a persecutor, and an oppressor*, 1 Tim. 1. 13. and that hee was the chiefe of sinners, *vers.* 15. That *hee was not worthy to be called an Apostle*, 1 Cor. 15. 9.

Humiliation makes way to pacification; and that God may bee pacified the humbled sinner is willing to abase himselfe, and to be ashamed of his vilenesse; *That thou mayest remember, and be ashamed, and never open thy mouth any more, because of thy shame, when*

when I am pacified toward thee, for all that thou haſt done, ſaith the Lord, Ezek. 16.36.

4. Embracing Gods word.

Fourthly, where humiliation is, there will be a readineſſe, and willingneſſe to entertaine the word of God, and the bringers therof. When *Ananias* was told that *Saul* was caſt downe and humbled, he durſt then goe to him, and preach Chriſt unto him, whom hee had lately perſecuted. When ſinne begins to prove bitter unto the ſoule, and burdenſome unto the conſcience, then is the word of God ſweet, & delightful. The humble ſinner is the moſt tractable, and teacheable ſcholler. When ſinne hath once caſt

caſt us downe, we are willing to lay hold of that comfort which may raiſe us up againe, then we can taſte the ſweet comforts, & the comfortable ſweetneſſe of the Word.

As ſoone as the Jewes unto whom *Peter* preached, were pricked in their hearts, they came to the Apoſtles, and ſaid, *Men and brethren, what ſhall wee doe?* Act. 2. 37. Now their hearts were ſoftened they were fit, and willing to receive the impreſſion of the Word; *Unto the hungry ſoule, every bitter thing is ſweet*, ſaith *Solomon*, Prov. 27. 7. Humiliation emptyes the ſoule of all bad humours wherewith it was formerly annoyed, and ſo procu-

procureth a good appetite unto the word of God.

5. Obedience to Gods will.

Fiftly, and laſtly, where humiliation is, there will bee a readineſſe, and willingneſſe to put in practice whatſoeuer duryes we ſhal learne out of Gods word to bee his will. Thoſe Jewes of whom I ſpake euen now, when they had asked the Apoſtles what they ſhould doe; *Peter ſaid unto them, Amend your lives, and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſinnes*, Act. 2. 28. And what followes? *verſ.* 41. *Then they that gladly receiued the Word were baptized.* Humiliation makes the heart tractable, as well as teachable. When S. *Paul* had

had beene truly humbled, he did *no more communicate with flesh, and bloud*, *Gal.* 1. 16. Hee stood no longer to reason the case, or dispute the matter, but layes downe all carnall reasons, answers all fleshly arguments, stoopes unto the Scepter of Christ, and buckles to the worke, and service which he was now called unto. Oh what will not a poore soule (humbled, and cast downe in the apprehension of GODS wrath) buckle unto, to obtaine his love, and favour? For as sinne hath made us naked, and layd us open to the wrath, and judgements of God, so obedience puts us under safety, and Gods protection. *Thou*

Lord

Lord wilt blesse the righteous, and with favour wilt compasse him, as with a shield, Psal. 5. 12. Hence it was that *David* prayed; *O that my wayes were directed to keepe thy statutes, then should I not bee confounded, when I have a respect unto all thy commandements*, Psal. 119. 5. 6.

Before I proceed any further, give me leave in a few words to apply what hath beene spoken both concerning the meanes, and also the markes of humiliation.

Must wee be convinced of our naturall estate, and condition? must wee take shame unto our selves, by reason of our sinnes? and will not this bee done with-

without faith to beleeve, and apply the threatnings of God in the Law? This then will justifie the practise of those Preachers, who labour to enforce the Law upon the consciences of their hearers. People must not be offended at the preaching of the Law, seeing it is the Lords glasse, to discover our sinnes unto us; *For by the Law commeth the knowledge of sinne*, *Rom.* 3. 20. The Law is Gods hammer to breake the stony heart, *Jer.* 23, 29.

You that desire to bee humbled, must give the word of God leave to come home, and close with your consciences, nay, to wound both your consciences,

conſciences, and your ſins, or elſe you will never know what true Repentance meaneth.

Object. But you are the miniſters of the Goſpell, and therefore ought not to preach the Law.

Anſw. Yes, as it is annexed unto the Goſpell, and taught by Chriſt and his Apoſtles, to ſhew us our wants, and to humble us. It is true that our office is to preach Chriſt, to preach the glad tydings of the Goſpell, to proclaime peace, and reconciliation to ſuch as are the enemies of the Lord; but this muſt be done after that manner which the Lord himſelfe hath laid downe unto us, which is firſt by bringing

bringing people to a ſight of their ſinnes, that ſo they may bee humbled, which they muſt be, before ever they bee exalted, or comforted.

When the Lord appeared unto *Elias*, it is ſaid 1 *King.* 19. 11, 12. *That firſt came a mighty ſtrong winde, which rent the mountaines, and brake the rocks: then after that came an earthquake: and after the earthquake came fire: and after the fire came a ſoft and ſtill voyce.* Teaching us hereby, that before the ſweet, and ſtill voyce of the Goſpell comes to comfort any ſoule, there muſt be the terrible voyce of the Law to affright, and humble us.

Would wee have the Lord

Lord to heale us with the Balſum of the Goſpell: let us then be contented to bee wounded with the ſword of the Law.

Object. But may not Repentance bee without this Humiliation?

Anſw. Not poſſibly. Wee muſt in ſome meaſure bee caſt downe in the ſight and ſenſe of our ſinnes, elſe wee cannot repent. It is true that all have not ſinned alike. All ſinnes are not of the ſame ſize and greatneſſe. *Davids* Adulterie and murder, *Pauls* blaſphemie, and perſecution were great, and crying ſinnes, and therefore (as I have formerly ſpoken) require greater, and deeper Humiliation.

But

But doe not we reade of ſome that have beene converted, and brought unto Chriſt, as *Lydia* and ſome others; and yet wee reade nothing of their Humiliation? *Obiect.*

Who can ſay that theſe ſorrowed not, that they were not humbled, nor caſt downe in the ſight of their ſinne, doth it follow that they were not humbled, becauſe their Humiliation is not recorded? If all the particular paſſages, and circumſtances of converts ſhould have beene inſerted into the Scripture, how many volumes would then have beene written? Came not Chriſt into the world, *to call ſinners unto repentance*, Mar. 2. 17. And *Anſw.*

17. And what kind of ſinners they were, may bee gathered by that of Saint *Luke* 4. 8. *The Spirit of the Lord is upon mee, becauſe hee hath anointed me, that I ſhould preach the Goſpell to the poore; he hath ſent me that I ſhould heale the broken-hearted; that I ſhould preach deliverance to the captives, and recovering of ſight unto the blind, that I ſhould ſet at libertie them that are bruiſed.* By which words it is evident what manner of perſons they were, whom the Lord Jeſus called, and cured; even ſuch as were poore in ſpirit, ſuch as were broken-hearted, and ſuch as were bruiſed. Were they not then (thinke you) ſuch as were humbled?

They

They are the broken ones which Christ bindes up, and the sicke whom hee cures, although all are not alike sick. For as some infants come into the world with fewer throes, and lesse paine unto their Mothers then other, yet none but have some paine, more or lesse; even so may some be borne againe, with lesse sorrow, and humiliation then others, yet none without some. And as many a child-bed womans after-paines prove oft-times more sharp, and dolorous, then the paines of her travaile: even so deales the Lord with many of his children: they bee oft-times more humbled after Repentance, and the work

Why some are most cast downe after repentance is wrought in them.

of grace wrought in them, then before they were in the time of their new birth, and that for these causes.

First, because the Lord in tender compassion (it may be) would not at first cast them downe too much, lest they should sinke into despaire, or bee so oppressed with feares, and sorrow, that they should bee overwhelmed, and not able to lay hold of comfort. God is most wise, and pittifull, and therefore proportions burdens to the strength of his children: hee will not lade weaklings with burdens above their strength. *God is faithfull, which will not suffer you to be tempted above that*

that you bee able, 1 Cor. 10.13.

Secondly, the [illegible] grace the childe of God hath received, the cleerer sight he comes to have of his sinne, and so his heart comes to be more broken. And hence it comes to passe that many of Gods deare children doe meet with greater sorrow, and are more deeply humbled after their conversion, then they were in the time of their new-birth. And as many Land-lords will take but little fynes of their tenants, because they resolve to have the greater yearely rent. So deales the Lord with many of his children, humbling of them but little at the first, that so

they may walke the more humbly all their life.

[redacted]ns you have heard that where Repentance is, there, first or last, more or lesse is humiliation. I will close up this point with those words of S. *James* 4. 9, 10. *Sorrow yee, and weepe: let your laughter bee turned into mourning, and your joy into heavinesse; Cast downe your selves before the Lord, and hee will lift you up. It is good for a man to beare the yoke from his youth, Lam.* 3. 27. It is good to begin our Humiliation betimes. For as those women which childe not till they be in yeares, have for the most part very sore labours; even so those that put off their Repentance untill

untill they bee aged, must looke to be the more deeply pained in their new-birth.

But to proceed in the description of Repentance:

Turnes from all his sins unto God. In which words there be two termes.

Turnes from all his sinnes unto God.

First, from what hee turnes: from all his sinnes.

Secondly, unto whom he turnes: unto God.

The first is an aversion from all sinne; and the second is a conversion unto God.

There can bee no true Repentance, where any sin is tarryed by. He that liveth in the love, and practise of any one sinne, knowes not what true Repentance meaneth. That

soule is dead in which any sinne liveth. *If the wicked will returne from all his sins that hee hath committed, hee shall surely live,* Ezek. 18. 21. Repentance takes off the heart from all sinne: yea, it changeth the heart, from the love of sinne, unto the hatred of it: it workes the heart to such a dislike of sinne, as no peace upon any termes shall ever after be made with sinne. All the pleas which sinne can frame, will not bee heard in the court of a repenting conscience. Sinne may come, and tell a penitent of the gaine, the profit, and pleasure which formerly it hath brought him: it may say with the Olive tree, What, shall I

my fatnesse? and with the Vine; What shall I lose my sweetnesse? Yes, will a penitent soule answer, for thy sweetnesse proves bitternesse in the end. All the sweet morsels of sinne prove gall, or gravell at the last. *What fruit have yee of those things whereof ye are now ashamed?* Rom. 6.21.

Repentance where it commeth makes a change: as it was said of *Saul*, *He was turned into another man*, 1 *Sam.* 10, 6. And what this other man was, is layd downe in the ninth verse; *God gave Saul another heart.* True Repentance takes off the heart from all sinne, great as well as small, and small as well as great. Too

many are ready to thinke, and say, that little, and small sinnes need little or no Repentance.

But these must know that the least sinnes, are sinnes, and wee must answer for them, as well as for great ones. We must be accountable for all our idle words, and vain thoughts. Sinnes of the least, and smallest size (if any sinne may be called little) doe make us lyable to the curse, *For cursed is hee that continueth in all things which are written in the booke of the law to doe them*, Gal. 3. 10.

Howsoever in the time of our blindnesse, and ignorance wee may slight over many sinnes, as if they were but petty failings, not

not worth the taking notice of: yet when the conscience commeth to be enlightned, and the heart affected with the nature and danger of sinne, then little sins will smite and wound, as *Davids heart smote him, for the cutting off of the lap of Sauls coat*, 1 Sam. 24. 6. When God will set any sinne upon the conscience, be it never so small, as the stealing of apples out of an Orchard *, or the pilfring of some thing from our Parents, or the scoffing at the practise of some of Gods people; these and such like have proved heavie, and burdensome sins unto some penitent soules. Little sinnes (for the most part) are many in number,

* S. Aug. Confess. lib. 2. c. 6.

and being put together, prove great in measure. Sand is little and light, yet if all the sand which lyes upon the Sea banke could be layd upon one Shippe, (though of a great burden) it would sink her. Our sins are like unto the sand by the Sea shore innumerable.

There is many a man that is much indebted, & owes more by farre then he can possibly pay, yet (peradventure) his debts are but small ones. But many littles make a mickle. Little summes being many, when they bee cast up together, doe make the totall a great summe.

You say your sinnes are little: *Behold how great a thing, a little fire kindleth,*

Jam,

*Jam.*3.5. Little evils oft-times have beene the occaſion of great troubles. A little hole in a ſhip may be a meanes of ſinking it, if the leaking be not the ſooner ſtopped. Therefore we muſt turne from all our ſinnes, if wee deſire to eſcape puniſhment, or would have the Lord to turne in mercy towards us. *Let the wicked forſake his wayes, and the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercy upon him,* Eſa.55.7. All ſinne is enmitie, yea, treaſon againſt the Lord. Sinne is Satans ſcepter, and the weapon with which wee fight for him, againſt the Lord. Every ſinne flyes in the

the face of God. Therefore all sinne must bee turned from. Wee must not onely bid it bee gone from us, but we must bee at defiance with it, else we cannot look to have the Lord at peace with us.

Againe, wee cannot assure ourselves of the pardon of any sinne, if wee turne not away from all sinne: for, *hee that faileth in one point, is guilty of all*, Jam. 2. 10. *Hee that confesseth, and forsaketh all sinnes, shall have mercy*, Prov. 28. 13.

Againe, wee can have no assurance of our part in the merit of Christ, untill wee part with all our sins; for, *Hee gave himselfe for us, to redeeme us from all iniquity*,

quity, and to purge us; Tit. 2. 14. The redeemed of the Lord, *are such as turne from iniquity in Jacob*, Isa. 59. 20 *The blood of Jesus Christ cleanseth us from all sinne*, 1 Jo. 1. 7. Not onely in respect of justification, but also in respect of sanctification, for unto whom Christ is made the one, hee is made the other, as appeareth, 1 Cor. 1. 30.

Lastly, we never put off the image of the Divell, nor put on the Image of God, untill all sinne bee turned from. Sinne is Satans image, which lyes in one sinne, as well as in twentie. *Adam* lost Gods Image, and found Satans upon the committing of one sinne. All sinne must

be

be purged out of the soule, before holinesse and righteousnesse (which is Gods Image, *Eph.* 4. 24.) can bee stamped upon it.

The consideration whereof plainly proves unto us, that multitudes of people, are (as yet) strangers unto true Repentance; in that the time is yet to come, that any rent or breach hath beene made betwixt them, and their sinnes. For are not many as desperately wicked, and prophane now, as ever they were? As proud, as hatefull, and hating goodnesse, as much as ever they did? Doe not many every day like swine wallow, and tumble in the mire of their sinne? How many rise in the morning with

with reſolutions to ſpend the day in ſinne? Gluttony, and drunkenneſſe, whoredome, and filthineſs hath beene their delight, and ſo it is ſtill. Swearers, and blaſphemers they have beene, and ſo they continue ſtill. They will be no changelings, unleſſe it bee from evill unto worſe, from a leſſer degree of ſin unto a greater. So that wee may take up the complaint of *Jer. 8. 6. No man repents of his wickednesse, saying, What have I done?*

Many there bee which leave ſinne, when ſin hath left them; but this is not that turning from ſinne which accompanieth Repentance.

Many alſo there bee which

which think they have turned away from ſin, becauſe (peradventure) they have turned from ſome ſinnes, by reaſon of ſome danger, or judgement which they feare, is comming towards them: as Marriners caſt overbord their wares, in the time of a ſtorme to prevent ſinking, *Act.* 27.18.

Some there be that leave their ſinnes, but it is as *Lots* Wife left *Sodome*, who looked backe, as if ſhe had left her heart there, although her body was elſewhere.

Some leave their ſinne as *Phaltiel* left *Michol*, keeping her company as long as he durſt, with his ſafetie: and when hee parted with her, wept, and mourned,

ned, that he might bee no longer with him. So many perforce shake hands with sinne, and bid it farewell, but their hearts still hanker after it, and hold treacherous compliance with sinne.

And some deale with their sinnes, as *Gamaliel* did with the Apostles, commanding them to be put aside for a while, *Act.* 5. 34. with a purpose to let them in againe when time shall serve.

And some there bee whose consciences do now and then, a little smite them for their sinne, as *Sauls* did, for his cruelty towards *David*; and so for a while they forbeare to sinne, but quickly fall

to

to it againe.

And some there be who now and then are Sermon-sick: at the hearing of Gods judgements, and their owne danger, their conscience begins to wamble within them, and then they begin to vomit up some sinne by disliking of it, and (it may be) resolving to leave it, but when they are out of the storme, gone from the sound of the Word, then their consciences begins to bee whist, and quiet, and they fall to their old course againe.

And some there be who being in some trouble, hang downe their heads, for a day like a bulrush, seeme to bee pensive, and heavie for sinne, but their sadnesse,

sadnesse, and heavinesse weares away with their trouble.

And last of all, there be some, who when they are under the hand of God, in some extremitie of paine, or upon their sick-bed, doe see those bloudy wounds which sinne hath given their poore soules in the dayes of their jollitie; and it may be they heare their sinnes (like toads) croaking nothing but wrath, hell, and condemnation: it may bee they see, as it were, the flashes of hell fire before them; and then they begin to weepe, and houle upon their beds, then they cry out upon their sinnes, and promise to become new men; but

wofull

wofull experience tells us that a ſicke-bed Repentance, oft-times proves, an unſound, and ſicke Repentance.

Thus you ſee how many ſtand ſometimes affected unto ſinne, all which ſorts of people are as farre from true Repentance, as light is from darkneſſe; becauſe they never turned aright from their ſinnes, which is evident by that which followeth.

First of all, they were never yet convinced, either of the nature or danger of their ſinnes: they did never yet truly grone under the preſſure, and burden of their ſinnes. Although iniquitie doth lye ſo heavy upon *the earth*, that

that it shall fall, and rise no more, Esa. 24. 20. Although *the creatures groane, and travaile in paine together, through our sinne*, Rom. 8. 22. Although GOD bee wearied *with our iniquities*, Esa. 43. 24. yea, *pressed under as a cart, is pressed that is full of sheaves*, Amos 2. [illegible]. Yet these (unlesse in some fits) set light by their sins, they could never say as did *David*; *Mine iniquities are gone over my head, and as a weighty burden they are too heavie for mee*, Psal. 38. 4. A signe sinne in them is at home in its proper place, in that it is no more ponderous. A signe they are dead in sinnes, when sinne is not burdensome unto them. Let a cart never so heavy laden

laden goe over a dead man, and hee would not feele it; whereas if it went but over the toes of a living man, the waite of it would make him to cry out.

Secondly, they could never bee brought unto a true hatred of their sinnes: for if they did hate their sinnes, they would desire, and endeavour the ruine, and perishing of their sins. Naturally wee wish evill unto him whom wee hate. Hatred is an implacable, and irreconcilable affection, and resteth not but in the opposing, if not abolishing of the thing hated. Such as doe not set themselves against sinne, doe not hate, neither can they be

be said to turne away from it.

Thirdly, they could never bee brought (unlesse in some time of feare, and danger) to judge and condemne themselves for their sinnes, as all true penitents doe which turne from their sinnes. The poore Prodigall spoke of by Saint *Luke*, when hee came to his Father, did not goe about to justifie himselfe (as too many doe that are taken in their sin) by laying the fault upon others (as *Adam* did upon *Eve*, and shee upon the Serpent) saying, that ill counsell, and bad companie drew me into this wicked course. No, no, hee confessed his sinne, and condemned

demned himselfe for it; *I have sinned against heaven, and before thee, and am no more worthy to bee called thy sonne*, Luk. 15. 21. I am not worthy the honour, or love of a sonne of thine, if I may bee entertained as one of thy hired servants, it is more then I have deserved, or can challenge from thee: yet let me obtaine it at thy hands, and it shall be all that I will beg of thee. Thus ready are poore penitents to judge, and condemne themselves, as a people worthy to bee cut off from all gracious priviledges, yea worthy to be consumed.

I beseech you therefore by the tender mercies of God, and in the bowells of

of the Lord Jesus, I doe intreate you, and challenge every one of you that desires to be found of God in peace, that you turne away from your iniquities. O set upon it for Christs sake betimes, for you cānot begin the worke too soone. The sooner the better: the longer you tarry (as you shall heare hereafter) the worse it will be, and with a great deale of more difficultie performed. Sinne is stout, and sturdy, and holds the best of Gods children tugging all the dayes of their life. Which worke of turning from sinne, that it may the better bee done, I wish you to observe these directions following.

How sinne may bee turned from.

First of all, you must be 1.

Seeke to God in prayer.

earnest with the Lord in prayer, that he would bee pleased to put to his helping hand, and assist you with his holy Spirit, that by its helpe, and power, a rent may be made betwixt you, and your neerest, and deerest sins. There is such a strong league betwixt us and sinne; so many wayes of keeping us, and sinne together, that neither the promises of life, and salvation, nor yet the terrours of the Law; no, nor the flashes of eternall burnings can plucke us, and our sins asunder, untill the Lord set to his helping hand, and by his All-mightie arme, and power subdue, and conquer our sinnes, and so make us able to cast them from

from us. So much ſtubbornneſſe, and perverſneſſe doth poſſeſſe our wills: there be ſuch ſtrange ſolicitations from the world: there are ſo many wilie, and reſtleſſe tentations from Satan, that if the Lord ſhould leave us unto our owne ſtrength, and ſet us (without the helpe of divine grace) to grapple with our corruptions, and ſinnes, we ſhould never be able to maſter any one ſin, never be able to get free of it. Shall I yet goe further? I dare ſay that if one of thoſe damned ones were ſent from the dead, to certifie you of the dreadfull tortures, and torments which impenitent ſinners doe ſuffer in hell. Or if

ſome Angell or Saint ſhould come from heaven, and aſſure you of thoſe joyes unſpeakable, and glorious, which the ſoules of all penitent beleevers doe there poſſeſſe, and enjoy; neither of theſe would prevaile with you to make a rent, and a breach betwixt you, and your ſins, if the Lord ſhould not ſtrike in, if he by the helpe of his Spirit ſhould not inable you to turne from your ſinnes.

Wee are naturally a people of uncircumcized hearts, and eares, a people deſtitute of ſaving knowledge: a people naturally reſiſting, and oppoſing the meanes of grace, and ſalvation: therefore if wee

thinke

thinke upon turning from ſinne by any ſtrength, or power of our owne, wee ſhall as ſoone graſpe the wind in our hands, or turn the courſe, and order of the ſtarres, as get from under the power of ſinne, or turne ſinne away from us. Doe you deſire to turne from your ſinnes? then turn your faces, and hearts towards God: ſeeke unto him by earneſt, and hearty prayer, that hee would bee pleaſed to make good his gracious promiſe of ſubduing *our iniquities, and tranſgreſſions*, Mica. 7. 19. Tell the Lord how thou art peſtered with this, and that ſinne: tell him that thy ſinnes are too ſtrong for thee, how unable thou

art, by any ſtrength, or power of thine owne to caſt out ſinne: beſeech him that he would bee pleaſed to manifeſt his power in thy weakneſſe, that hee would helpe thee to caſt ſinne out of thee, that ſo it may no longer have any power in thee, or over thee. Beware of ſelfe-confidence: ſet not upon thy ſinne (as *Goliah* did upon *David*) in the confidence of thine owne ſtrength and power, leſt thou ſpeed as did *Goliah*, and beeſt vanquiſhed of that, which thou thinkeſt eaſily to overcome: But ſet upon thy ſin, as *David* did encounter *Goliah*, in the name of the Lord. *Bee ſtrong in the Lord, and in the power of his might,*

might, Eph. 6. 10. So ſhalt thou be able to turne from thy ſinne. The want of ſeeking unto the Lord for his helpe, is the cauſe, that they which made many promiſes of a new life, when they were upon their ſicke bed, or in ſome extremitie of paine, after deliverance fell to their old courſe againe. Be earneſt therefore with the Lord to ſtand by thee, and to inable thee to turne from thy ſinnes. Intereſt God in the cauſe. Tell the Lord howunable thou art to doe him that ſervice which thou deſireſt to performe, ſo long as ſinne is dwelling in thee. Lord doſt thou not ſee that when I would doe good,

evill is preſent with mee? Nay Lord, is not ſinne thine enemy, as well as mine? is it not that which doth diſhonour thy name, obſcure thy glory, and grieve thy Spirit? O ſide with thy weake ſervant againſt this ſtrong enemy of mine, and thine, and let me have thy helpe to ſubdue it as thou haſt promiſed.

2. Beleeve that God will helpe thee to caſt out all thy ſinne.

Secondly, thou muſt not onely ſeeke to God in prayer for his helpe, but thou muſt beleeve that he will make good his promiſes, and enable thee by the helpe of his Spirit, to ſubdue all thine iniquities, and caſt out thy ſinnes. It will bee in vaine to ſeeke unto God for helpe, if thou

thou doſt not beleeve that he will enable thee unto that worke which hee calleth thee unto. : *Hee hath called us unto holineſſe*, 1 *Theſ.*4.7. Therefore we muſt beleeve that God wil as well ſanctifie our natures, as juſtifie our perſons. *Faithfull is hee which calleth you, which will alſo doe it*, 1 Theſ. 5.24. Hee that doth not beleeve that GOD will mortifie his earthly members, and helpe him to ſubdue his corruptions can never pray as he ought, nor is like to ſpeed when he hath prayed. What ſucceſſe is he like to find, who hath not faith to beleeve that God will aide, aſſiſt, and bleſſe him in his endea-

vours, yea, and doe the whole worke for him? Aſſurance of victory puts courage, and mettall into the moſt white-livered, and fearful ſouldier that is. Who feares to enter that combat, who is aſſured that hee ſhall prevaile againſt his enemy? It is a great encouragement to a Chriſtian to oppoſe evill, or undertake any good dutie, when he beleeveth that God will bee with him in the one, and the other: for that thing muſt needs proſper, which God will forward, and hath promiſed to effect.

Being thus well appointed, and furniſhed with the helpe of God, then give the onſet; *up, and*

and bee doing, and the Lord will be with thee, 1 Chron. 22.16.

Now, that thou mayeſt goe the right way to worke. I adviſe thee to begin with thy ſtrongeſt, and moſt prevailing ſins, ſuch ſinnes as have moſt foyled thee; ſuch ſinnes as have cauſed the Lord to be moſt offended, and diſpleaſed with thee: ſuch ſinnes as have wrought thee moſt heart-ſmart, and brought moſt ſhame, and trouble upon thee, fall firſt upon them: let them beare the brunt of thy hatred, and diſpleaſure. The beſt way to rout an Army, is to beſet the Generall, or chiefe Commander. In this ſpirituall warre, and conflict

Begin with thy greateſt ſinnes.

conflict betwixt sinne, and thy soule, it will bee good pollicie, first to set upon thy captaine sinne; for it being conquered, lesser sinnes will the sooner bee subdued; as the *Philistims* were, when they saw their champion *Goliah* to bee overcome, and conquered. Many have many times some thoughts of Repentance, and turning from their sinnes; and it may be they begin the worke, but goe not the right way to worke. They seeke not unto the Lord by prayer; they doe not beleeve that God will be with them, to helpe them, they doe not set upon their greatest, and dearest sins first.

There might have been some

ſome hope of *Herod* his Repentance, when hee began to performe ſome things, if hee would have begun with his *Herodias*; if hee would firſt have ſet upon his deare, and darling ſinne. If covetous people would firſt of all lay down their worldlineſſe, as *Zacheus* did: who ſhewed himſelfe to be a true penitent, in ſtriking off the head of his maſter-ſinne, his polling, and his oppreſſion, *Luk.* 19. 8. If prophane perſons, ſuch eſpecially as ſeldome, or never made any conſcience of ſanctifying the Lords day, would now abridge themſelves of all their former carnall delights, and begin to call it their delight to

to conſecrate that day glorious unto the Lord, would there not be great hope of their Repentance, and turning unto the Lord? The like may bee ſaid of all other kind of ſinners, if they would begin with their moſt predominant, and greateſt ſinnes.

Neither muſt wee ſtay here, when by the helpe of the Lord wee have got the better of our ſtrongeſt ſinnes, but to goe on in this ſpirituall conflict, and ſet upon our leſſer evils. For little ſinnes if they bee let alone, may in time prove great ones. Cuſtome of great ſins, oft comes from ſmall beginnings. Like unto a Gangrene which firſt of all begins in the toe, but being

being not there killed, at laſt prevailes, and runnes through all the body. So ſinne although oft-times it hath but ſmall beginning, yet being let alone, it increaſeth to greatneſſe: as that cloud which *Eliah* his ſervant ſaw; at the firſt it appeared no bigger then the hand of a man, but in a ſhort ſpace it overſpread the whole heavens, 1 *King.* 18.44,45. Sinne is a ſpirituall leproſie, which although it be but a ſpot at the firſt, yet if it be not the ſooner killed, ſpreadeth over the whole face, if not the whole body.

Beſides, you muſt know, that all ſinnes ſtinke in the Lords noſtrils; little ones have their loathſome ſa-

vour

vour, as well as great ones. Little ſins are the breach of Gods Law, and doe expoſe us to wrath, and to the curſe. Therefore if we love our ſelves wee muſt turne from little ſinnes, as from great ones.

Againe: little ſinnes, as well as great ones may eat out that little grace wee have, as little wormes doe moſt harme to Wheat, and eat out the ſubſtance thereof, leaving behind them nothing but an emptie huske. As one flye is able to putrifie a whole box of oyntment, ſo any one ſin delighted in, is able to corrupt all that good, which is in any. For ſinne is like unto ſome ſtinking weed, which will ſuffer no ſweet flower,

flower, or good herbe to thrive or proſper neere it. And (to conclude this point) know that little ſins may make way for great ones; as a little young villaine may creep in at the caſement of a window, or ſome little hole in the wall, and open the dore to let in a ſturdy rogue, or old thiefe that may rifle the houſe, if not cut the throat, of all he lights upon. Say not therefore of thy ſinne, as *Lot* ſaid of *Zoar: Is it not a little one, and my ſoule ſhall live? Gen.* 19. 20. Say not (as many doe) I hope this is not ſo great a fault, I would none did worſe. So wiſh I too. But it were woe with Gods people, if they

they should doe no better. Some thinke they may bee tollerated in their wayes, seeing they breake not out into grosse, and enormious courses: they confesse they have some infirmities, and these (they hope) God will passe by. But take heed that presumptuous infirmities, prove not to be raigning sinnes, and so worke thy ruine; It is reported of *Pompey*, that hee prevailed with a Towne (which he had a purpose to ruine) to billet him a few feeble and sicke souldiers: but these weake souldiers grew (in a short time) strong enough to open the gates of the Citie, and to let in *Pompey* his Army, which surprized, and

and ſacked the Citie. Therfore as you deſire to attaine unto true Repentance turne away (and that betimes) from all your ſinnes, little ones, as well as great ones: for hee that doth not turne from all, may periſh as well as hee that turnes from none at all.

Let me not be miſtaken, in what I ſay, when I ſpeake of turning from all ſinne; I doe not meane an utter ceſſation from all ſin, and a living in a ſtate of legall righteouſneſſe. By turning from ſinne, I underſtand the taking the heart off from the love of ſinne: the abating of the power of all ſinne, and an utter abſtinence from thoſe groſſe

groſſe ſinnes which formerly we have lived in: ſo as there bee no commanding, or ruling power of any ſinne: ſo as no obedience be willingly yeelded unto any ſinne whatſoever. A man may ſometimes obey unwillingly. A poore captivated Chriſtian in the hands of a barbarous Turke being commanded to doe this or that, obeyes, becauſe hee dares do no other, he can neither will nor chooſe, yet his heart and minde goes not with the act: his heart is not where his body is, and therefore obeyes unwillingly. Even ſo it is with the child of God, after true Repentance. Sinne he doth, and ſinne hee ſhall: but

but he allowes not of the act, he takes no true contentment in it, but abhors himſelfe after the doing of it.

It is one thing to have the will ſometimes to bee drawne unto ſinne by the violence of a tentation, and another to be addicted unto ſinne, to have the heart, and mind, affected with ſinne to obey ſinne in the luſts thereof. Hee that is borne of God cannot ſo ſinne, *becauſe the ſeed of God abideth in him*, 1 Joh. 3. 9. Being now under grace, *ſinne ſhall not have dominion over him*, Rom. 6. 13.

Object.

But may not ſinne thus be caſt out in a perſon who never knew what true Repentance meant? Doe not many

many perſons live ſo ciuilly, and honeſtly, that none can ſay, they are under the power of any ſinne.

Anſw. True it is, that many doe carry themſelves very ſquarely, and plauſibly to the eye of the world: yet are they under the power, and command of ſome ſin or other, if they have not attained unto true Repentance. Sinne may reigne in him who breakes not out into exorbitancies, or foule and groſſe evils. The young man in the Goſpell, which came to inquire of Chriſt what he ſhould doe to inherit eternall life, was of a very ingenuous, and ſweet naturall temper, hee durſt ſay unto Chriſt, *All theſe things*

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I have obſerved from my youth, *Mat.*19.20. Yet we ſee how Chriſt diſcovered him to be under the command of ſinne; hee had rather turne his backe upon Chriſt, then turne himſelfe out of his poſſeſſions. It is not the openneſſe, nor the greatneſſe of ſinne, but the love of it, and the unwillingneſſe to leave it, which argues the dominion, and the power of it in any perſon.

Beſides, by the ſtrength of reſtraining grace, a man may be kept from the committing of ſome ſin, as *Abimelech* was, and yet bee no true penitent: but under the power of ſinne. Therefore although ſinne breake not out, yet if the

the hearts ſet againſt all ſinne, if there be not a ſtriving againſt all ſinne, if all ſinne be not grievous, and burdenſome unto the conſcience, ſinne is not as yet turned from, neither doth ſuch a one (as yet) know what true Repentance meaneth.

Vnto the Lord.

Now I come to the laſt words of the Deſcription; *Unto the Lord.* Sinne is the turning of our backs upon the Lord, and our faces towards Satan and Hell: but Repentance worketh ſuch a change in us, as it cauſeth us to turne our backe upon ſinne, and Satan, and our faces, and hearts towards the Lord. For Repentance is no indifferent walking, or halting betwixt two, as the

ning of the Chapter hee hath these words; *If a man put away his wife, and she goe from him, and become another mans, shall hee returne unto her againe? Yet returne againe unto mee, saith the Lord.* And verse 67. *Hast thou seene that which backsliding Israel hath done? shee hath played the harlot, and I said, after shee had done these things; Turne thou unto mee, but shee returned not.* And againe verse 12. *Goe, and proclaime these words toward the North, and say, Returne thou backsliding Israel, and I will not cause mine anger to fall upon you; for I am mercifull, saith the Lord, and I will not keepe anger for ever.* And againe verse 22. *Returne yee backsliding Israel, and I will*

heale your back-slidings, of what nature soever they bee.

Thus wee see how the same mercy which doth pardon sinne at the first, can, and will pardon sinne upon relapse, if we returne unto the Lord by unfeigned Repentance. Hee that hath commanded us to forgive our brother, as oft as hee shall bee sorry for offending us, hath mercy for sinners, if they returne unto him, although they have sinned seventie times seven times against him. Doe you thinke that the Lord will enjoyne us more towards our brother, then hee will practise towards us, when in case of shewing mercy, hee would

would have us know that his thoughts are farre above ours; Therefore despayre not of mercy, because thou hast been overtaken with thine old sinne, or fallen into any new sin, after thou wert washed from thy filthinesse. God hath set up an office of mercy in Jesus Christ, which wee may boldly make use of. As wee have not beene afraid to sinne, so should wee not bee afraid of returning againe from sinne unto the Lord: neither let us bee affraid to call, and cry for mercy, seeing the plea of mercy from a broken spirit to a gracious, and pittifull Father will ever hold good.

How soever the case of

a relapsed sinner bee more dangerous in some respect then before, yet (blessed be the name of our most mercifull God) there is hope concerning this unto all such, and that upon these grounds.

First, because he is yet on this side Hell, and not cast into the condition of those, whose estate is unalterable, and they uncapable of any mercy.

Secondly, because so long as life lasteth there is time, and space of recovering himselfe.

And thirdly, and lastly, because God daily offers grace, to those that will not shut their hearts against it, and is more ready, and willing to entertaine

taine us, then wee are to cast our selves upon him.

I speake not these things (God knowes) to foster any in their declensions: for if any shall take heart (upon that which I have said) presumptuously to sinne against the Lord; let him know that he is like to buy his presumption at a deare rate: for God in justice may so farre withhold the comfortable presence of his holy Spirit, so as he shall hang downe his head with shame, and have his heart so filled with heavinesse, all the dayes of his life, as hee shall goe downe with sorrow and mourning unto his grave. But this I speake to support the feeble-minded:

that poore distressed sinners may have a dore of hope opened unto them, and a harbour of comfort to thrust into, lest through Sathans malice, and subtilty they should bee plunged into the gulle of despayre.

Therefore to conclude this point: Be assured that God is a God which delights as wel in mercy, as in the humiliation of poore sinners, and that no sinne is so great, but Gods mercy is as farre above it, as the heavens are above the earth. When the Lord was pleased to proclaime his great, and glorious Name unto *Moses*, *Exod.* 34.6. Hee begins thus; *Jehovah, strong, almightie,*

merci-

mercifull, and gracious, &c. To teach us that he is able to ſhew mercy, and to forgive ſinnes. For to ſay truth it is the ſtrength of grace, which cauſeth any one to ſet downe by ſuch great wrongs, and injuries, as are oft done unto him, when he is able to revenge them. Now God being Almighty: if any ſhall conceive his ſinnes to bee greater then can bee forgiven, hee takes God not to bee All-ſufficient, able to doe what ſoever may make for his glory; and ſo denyes God to bee God. Therefore ſeeke unto the Lord by earneſt prayer to ſtabliſh thee with his free Spirit, *Pſal.* 51. 12. Make new vowes unto the God

of thy salvation, and hee which at the first pluckt thy feet out of Sathans snares, will keep thee from yeelding unto his assaults, and temptations.

The world a great lett of Repentance.

A second lett of Repentance is the world. By the world I understand two things. First the things of the world. And secondly, the people of the world. The things of the world are comprehended under three heads, layd downe by Saint *John*, *All that is in the world, as the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world,* 1 *Joh.* 2. 16. By lusts of the flesh, wee must understand Pleasures. By lust of the eyes, Riches;

Riches, and by the pride of life; Honour, and preferment. By pleasures, you must understand all immoderate, and unseasonable eatings, and drinkings; gluttony, and drunkennesse, chambering, and wantonnesse, fornication, and uncleannesse, immoderate, and unseasonable gamings, sports, &c. all which may well be called the lusts of the flesh, because the flesh doth not act so much in other lusts, as in these, neither are other lusts so delightfull, and pleasing unto the flesh as these are. Other lusts, as the lust of the eyes, and the pride of life, give more contentment to the minde, then to the flesh, as shall

bee made manifest hereafter.

Pleasures are a lett of Repentance.

That Pleasures are a great lette of Repentance, appeares by worull experience of all ages, which hath afforded us too many examples of men of corrupt mindes; who giving themselves up unto their pleasures, and taking little or no thought, but to fulfill the lusts of their flesh, could never be brought to leave their bestiall, and filthy courses.

There is no more deadly plague, either of soule or body, then pleasure is; which is an evill that will not bee expelled by the force of any Argument which either reason, or religion can lay downe. It

emptyes

empeyes the ſoule of all good, and repleniſheth both body and minde with much evill. And of all other pleaſures, there is none more ſwinifh then drunkenneſſe, for this transformes a man into a beaſt, nay, into a ſwine, the baſeſt of beaſts. And whereas other ſinnes doe deprive people onely of Gods Image, drunkenneſſe deprives them of the Image of God, and man: leaving them ſometimes the uſe neither of reaſon, nor ſpeech: in which two things man doth eſpecially differ from a beaſt: yea, ſometimes drunkennes deprives them both of ſenſe and motion, wherein a beaſt doth excell ſtocks,

and

and stones, for it so stupifies some, as neither hand nor foote, nor any other part, or member of their body, can doe their office.

As drunkennesse, so other pleasures, are exceeding dangerous unto the soule, in that they are the grand empoysoners of all grace, and godlinesse, greater plagues, and infections to your soules, then the pestilence can bee unto your bodyes.

That pleasures are a maine lett unto Repentance is thus proved;

Pleasures doe fight against the soule.

First, becouse they fight against the soule, 1 *Pet.* 2. *Abstaine from fleshly lusts, which warre against the soule.* Neither the sanctifying presence of Gods

holy

holy Spirit; nor any saving grace can dwell in that person which willingly addicts himself unto pleasures. *For the flesh lusteth against the spirit, and these are contrary the one to the other.* Gal. 5. 17.

Secondly, pleasures hinder Repentance, so that they keep the word of God from entring into the heart, which (as you have formerly heard) is else. Repentance will never be wrought in us. That lusts doe hinder the saving presence of Gods word, appeares by that which S. Paul speakes of *silly women laden with sinnes, and led away with divers lusts, ever learning, and never able to come to the*

know-

knowledge of the truth, 2 Tim. 3. 6. 7. Why could they not come to the knowledge of the truth, as well as others? their lusts were the cause thereof.

Thirdly, pleasures doe steale away the heart from God, and all goodnesse. As a Canker frets into any thing, and as a Moth eates into a garment, even so the love of pleasures eates out the love of God, and all goodnesse. *Salomon* gave himselfe over unto his pleasures, as hee acknowledgeth, *Eccles.* 2. 10. *Whatsoever mine eyes desired, I kept not from them, I with-held not mine heart from any delight.* And whither did his pleasures carry him? even unto the very skirts of hell,

hell, into which they would have plunged him, had not the Lord loved him. *Herod* (for ought we know to the contrary) might have lived, and dyed a good man, had not his pleasure been: for many commendable things are reported of him. Hee reverenced the person of *John* the Baptist, and rejoyced in his ministrie: he reformed things that were amisse. But there was a dead flye which marred all. His fleshly lust, his pleasure was sweeter unto him then any thing else. This kills all grace, yea, and the soule too, making living men, dead men, whiles they live as the Apostle speakes of the wan-

ton

von Widow; *Shee that liveth in pleasure, is dead while shee liveth*, 1 Tim. 5. 6 There may bee a forme of godlinesse, but there will bee a denying the power thereof, in all those that are lovers of pleasures, more then lovers of God, 2 Tim. 3. 4, 5.

Fourthly, pleasures, fleshly lusts, do hidder the putting on of the Lord Jesus. Consider what the Apostle writeth unto the Romans; *Let us walke honestly, as in the day, not in rioting, and drunkennesse, not in chambering, and wantonnesse, nor in strife and envying: but put yee on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof*, Rom. 13. 13.

13.13,14. Hee that would put on the Lord Jesus, must not fulfill the lusts of the flesh.

Fiftly, and laſtly, the luſts of the fleſh muſt needs bee a great Lett unto Repentance, in that they are Sathans agents, and aduocates, ſuch as plodde, and plead for him: they are Sathans ſtatiſts, to promote his kingdome, and regiment. Saint Paul tells the Epheſians, *that in time paſt, they walked according to the courſe of this world, and after the prince that ruleth in the ayre, the ſpirit that now worketh in the children of diſobedience, among whom we alſo had our converſation in time paſt, in the luſts of our fleſh, in fulfilling the will*

of

of the flesh, Eph. 2. 2, 3. By which words it is evident, that hee which fulfills the will of the flesh, is under Sathans power, and vassallage. All sinnes are Sathans snares, and amongst other his snares, there are none more strong (to keep people under, and to hinder them from Repentance) then the lusts of the flesh. Were not the Israelites by the wicked counsell of *Balaam*, caught in this snare, *committing whoredome with the daughters of Moab*? Num. 25. 1.

From hence wee may take notice of the dangerous condition of multitudes of people, that are so besotted with their sinfull lusts and pleasures, that

that no light of nature, no exhortation, nor threatning out of Gods word can so farre prevaile with them, as to bring them out of love, or dislike of them. They are so drunken, and befooted with their pleasures, that they are regardlesse of their present good, and fearelesse of present, or future evill. The Prophet *Amos* cryes; *Woe to them that put farre away the evill day, and approach to the seate of iniquitie*, Amos 6. 3. But from whence came this desperate securitie of theirs? was it not from their fleshly lusts? as followeth in the next verse 4. *They lye upon beds of Yvorie, and stretch themselves upon their beds: they sing to the sound*

sound of the Viol, they drinke wine in bowles, &c. verse 4, 5, 6.

What was the cause that the old world could not bee brought unto Repentance? *They did eate, and drinke, &c. Mat.* 24. 38. Eating and drinking, and living in pleasure, brought upon them that deluge of waters, wherein they were destroyed.

Many are so bewitched with their lusts and pleasure, that they doe even sacrifice their time, their wit, their health, their wealth, their life, their soules, and all for their lusts. Saint Peter tells us of them that walke after the flesh, in the lust of uncleanesse, as *brute beasts*,

led

led with sensualitie, 2 Pet. 2. 10. 12. 11 These are such as thinke nothing too much, nothing too good, nothing too deare for their pleasure; and on they goe, as an oxe that goeth to the slaughter, and as a foole unto the stocks for correction, till a dart strike through his liver, not knowing that hee is in danger, Prov. 7. 22, 23.

If these that are thus miserably besotted with their pleasures, could bee perswaded, and convinced of their danger, they would not walke after their lusts as they doe; Would they, durst they purchase a myte of pleasure, with a mountaine of woe? momentany pleasures, with eternall paine, and torments? for the

the pleasures of sinne last but a season, *Heb.* 11. 25. whereas the woe, and miseries which follow after, and wherein they end, are everlasting. Therefore as you love your soules, take off your hearts from the love of pleasures: which thing (by Gods blessing) in time may bee done, if you observe these directions following.

How the heart may be taken off from pleasures. 1. Avoide idlenesse.

First of all, you must betake yourselves to some honest, and lawfull calling, in which you must bee diligent and painfull. For when people are idle, either living out of a lawfull calling, or not conscionably imployed in their Calling, then they fooken either to the Ale-

house

houſe, or play-houſe, or brothel-houſe, or ſeek out for company abroad (if they have none at home) with whom they may paſſe away the time in pleaſure and paſtime.

Idleneſſe is the Divels bed, upon which luſt is oft ingendered, and hatched, and by which we are taken of Sathan. The ſitting bird is eaſily ſhot. The ſtanding water quickly gathers filth: wheras thoſe waters that are moſt in motion are the ſweeteſt, and fartheſt from putrefaction. This benefit we have by walking conſcionably in a lawfull Calling, that we ſhall be out of the dint of many a tentation: and howſoever peradventure

it

it betters not our outward estate, yet wee shall reape this benefit by it, that wee shall not bee made worse; we shall have lesse leisure to hold Sathan chatt, or to entertaine his tentations.

Many live in pleasures, because they know not how to bee better exercised. That ignorance is the most dangerous, and miserable, which knowes not what to doe, or how to doe well; for to be skilfull in evill doing, is farre worse then simple ignorance. What wrought the overthrow, and destruction of *Sodome* and *Gomorrah?* was it not idlenesse, and evill doing. The former, brought on the latter: for men learne to doe ill by doing

the *Iſraelites halted betweene two opinions*, 1 King. 18. 21. or like to ſome *ambo-dexter*, which playes with both hands alike. Every true penitent declares himſelfe to be fully, and wholly of the Lord, hee is turned to him. Hee doth not onely lay downe thoſe weapons and armes wherwith hee formerly fought for ſinne, Satan, and the world againſt God: but he takes unto him the whole armour of God, wherewith, like a faithfull ſouldier, and ſervant of the Lord, hee fights the Lords battell againſt all his enemies.

A true penitent devotes himſelfe, and all his abilities unto God hee now

A penitent devotes himſelfe to God.

I puts

puts forth himſelfe in Gods cauſe: now he is forward for the truth, and ſervice of God: Now the deſire *of his ſoule is to God, and to the remembrance of his Name, with his ſoule hee deſires God in the night, and with his ſpirit within him hee ſeekes the Lord in the morning*, Eſa. 26.8, 9. Hee is now a conſtant ſuter at the throne of grace, that God would *knit his heart unto him, that ſo hee may feare his name*, Pſal. 86. 11. Now, with full purpoſe of heart hee cleaves unto the Lord, and his truth. The ordinances of God, are the very joy, and rejoycing of his heart. Hee loves the place where *Gods honour dwelleth*, Pſal. 26.8. He cannot

not now have enough of God. Hee would know him more, love him more, ſerve him more. The ſight of God, the ſervice of God, the ſervants of God; O how doe theſe rejoyce, and make glad his heart! Now hee willingly, and thankfully embraceth, and entertaineth all occaſions, and meanes of drawing his ſoule neerer unto the Lord. He counter-guards his heart with all diligence, hee watcheth the doore of his lips, that hee may not offend with his tongue. Hee taketh all opportunities of doing, and receiving good: and upon every occaſion renewes, his covenant, and thoſe conditions of peace, which

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on were made betwixt the
Lord, and his ſoule: upon
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ling to minde the great
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2.9. By which it is evident,
that to turne unto the
Lord, is not a bare turning
from

from ſinne, and taking up the practiſe of ſome good things, but it is a devoting of our ſelves for ever unto the Lord, with full purpoſe of heart ſo to cleave unto him, as to preferre the Lord before all the world, and to walke before him in all pleaſing, all the dayes, and houres of our life.

There is great reaſon for this, becauſe untill wee returne unto the Lord, we can never bee healed, or cured of thoſe many, and grievous wounds which ſinne hath made in us; *Come, let us returne unto the Lord; for hee hath ſpoyled us, and hee will heale us: hee hath wounded us, and hee will binde us up*, Hoſe. 6.

God cures all that turne unto him.

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The poore Prodigall had ſtarved, and periſhed through want, if hee had not returned home againe unto his Father. Hee had ſharked up and downe, and made all the ſhifts that poſſibly he could: but all would not ſerve the turne; either home hee muſt unto his Father, or elſe ſtarve, and die for hunger, *Luke* 15.17. In which parable is implyed an utter impoſſibilitie of the ſoules ſupport, or having its wants ſupplyed by any other meanes, but by returning unto the Lord.

What may wee then conceive of multitudes, who never as yet entertained ſo much as a thought of turning from their old wayes

wayes unto the Lord. Are there not too many, which are ſo farre from turning to the Lord, or ſeeking after him, that *They ſay to God, Depart from us, for wee deſire not the knowledge of thy wayes*, Job 21.14. They are not afraid to ſay, *Who is the Almightie, that they ſhould ſerve him? and what profit ſhall we have, if wee ſhould pray unto him*, vers. 15.

Others there bee which turne their faces, and hearts towards the world; *Their hearts goe after their eyes*, Job 31.7. *Their hearts goe after covetouſneſſe*, as the Lord complained of the Prophet his auditors, *Ezek.* 33.31. The love of the world, eates out all their love of God, and

goodneſſe; *for if any man love the world, the love of the Father is not in him*, 1 Joh. 2.15.

And yet how hard a thing is it to convince a worldling of his ſinne, or that his condition is a ſtate of impenitencie, in that his heart is not turned unto the Lord. For if it were, hee would not rejoyce more in the getting, or increaſing of his riches, or honours, then in thoſe things which make for the honour, and glory of God: hee would not, hee could not more lament the loſſe of worldly things, then the loſſe of Gods love, and favour.

If God were his portion, the aſſurance, and perſwaſion

ſwaſion of GODS love would ſweeten the bitterneſſe of every croſſe, and put more gladneſſe into his heart, then all the riches, honours, or favour of the world is able to bring him. Sufferings with Chriſt would bee more welcome, then all outward abundance, and proſperitie without Chriſt. The things of this world (unto a heart turned to the Lord) are dung, and droſſe in compariſon of Chriſt. As that Virgin Martyr in the primitive Church ſaid, when ſhee was perſwaded to renounce the Goſpell, that ſo ſhee might enjoy her life, and her poſſeſſions. Farewell life, and let money periſh, rather then

forſake my Chriſt.

Moſes eſteemed the rebuke of Chriſt greater riches then the treaſures of Egypt, Heb. 11.26.

Object. But may not a mans heart bee turned to the Lord, and yet have his mind full of worldly occaſions? May hee not be the child of God, and yet wade deepe in the affaires of this life? May not the child of God have his hands full, his head full, nay, his heart full of worldly imployments?

Anſw. True it is, that too many of Gods children are too much wanting, both to God, and to themſelves, through multiplicitie of earthly occaſions. The world cauſeth them too often

often to faile, and bee defective in the dutyes both of pietie, and charitie; Good men, are men subject to the like passions, and corruptions that others are. But to bee taken up, (more then is requisite) with the world is no part of their goodnesse. And that principle of grace which they received in their new-birth, will in time discover unto them their eartly-mindednesse, or else God by his rod wil make them to understand, and know how they have both offended him, and blemished their profession by their worldly conversation.

Againe, if to turne unto the Lord be as we have formerly

Civilitie is no turning to the Lord.

formerly ſpoken, then it muſt needs follow, that all thoſe that live in a ſtate of civilitie, and will goe no farther, are not as yet turned unto the Lord. How many are there that will not be brought to ſhift one foot out of their civilitie? This forwardneſſe in Religion above their honeſt neigbours, is to thinke themſelves wiſer then all the pariſh beſides, which they cannot approve of. It is no wiſedome (they ſay,) for people to toyle themſelves more then they need, eſpecially when there is a ſhorter cut to heaven, then this running up and downe to publike prayers and Sermons; this poring upon bookes, and

ever

ever talking of Scripture matters, this praying, and catechiſing their families, and ſo abridging themſelves of thoſe recreations, and delights which are lawfull. They thanke God (as did the Phariſee) they are no drunkards, no blaſphemers, no fornicators; they pay every man his due, they do no wrong unto any, but will be helpfull unto their neighbours in what they may; and they reſolve to keepe their Church, and be there with the ſooneſt, and this (they beleeve) is enough to carry them to heaven. This they ought to doe, and not leave the reſt undone, for theſe ſhall one day know that God lookes for more then

ſo

ſo from them, and that hee which goes no farther then moralitie will never reach to heaven. *Paul* (I make no queſtion) lived before his converſion as honeſtly, and as unrebukeably as any civill perſon doth. For, *touching the righteouſneſſe which is in the Law, hee was unrebukeable. Phil.3.6.* Hee lived after the ſtricteſt manner of the Phariſees, yet after the Lord had inlightned him, and taken him off from his old wayes, then hee accounted thoſe things to be loſſe and dung, which formerly he eſteemed to bee gaine, and vantage. I may ſay of ſome civill perſons, as Chriſt did to the Scribe; *Thou art not farre from the king-*

kingdome of God, Mar. 12. 34. Many civill perſons are of a ſweet, ingenuous, and loving temper, beyond ſome reputed Saints, and ſuch, as if they would but goe one ſteppe farther, out of their civilitie into Repentance, the might get into Gods kingdome.

Wee can never be aſſured of the love, and favour of God; that he is at peace with us, and wee reconciled unto him; that he will accept of us for his owne, and delight in us, untill we find our hearts taken off from their old bottome, and turned unto the Lord. Hee that reſignes up himſelfe unto God, and devotes (as I ſaid) his abilitie to the ſervice, and glory of

of God, may bee assured that God hath made choyce of him for his owne, for *Wee love him, because hee loved us first*, 1 Joh. 2.19. And whom GOD loves, hee will love unto the end, *Joh.* 13.1.

Therefore let such as are turned to the Lord, and have set their faces towards heaven, goe on chearefully in their Christian profession, run with *patience, that race that is set before them*, Heb. 12.1. Let them never repent of their turning, whatsoever oppositions they shall meet withall in the wayes of the Lord. All the while *Paul* was *Saul*, walked after the course of the world, who more in favour with the high-

high Prieſt, the Scribes, and Phariſees then he: but after that he was turned to the Lord, his old friends became his new foes: their old love was turned into new hatred; whereſoever he went, their malice and hatred dogged him at his heeles, bonds, and afflictions did every where abide him, *Act.*20.23. But could their hatred, or his troubles make him repent of what hee had done, or pull his hand back againe from the plough, and looke backe? No, no. His life was not ſo deare unto him, as the fulfilling of his courſe. So is it with all thoſe who are turned unto the Lord, howſoever they may ſometime bee (as it were) at

at a ſet: & have many troubles in the fleſh, and ſome from the world which may much diſhearten them, that they walke but ſlowly towards heaven, yet they bend themſelves at laſt, with all their ſtrength to beare downe all oppoſitions which ſtand betwixt them, and the Lord. It fares with many a child of God, as with one who being in a ſtrange Countrey is comming home; but findes, and feeles the way to be very unpleaſing, very rugged, beſet with many bryars and thornes, which ſcratch, and pricke him, ſo as he cannot goe ſtraite on, in a right line unto his Countrey: but ſometime hee

hee is conſtrained to goe on the right hand, ſometime on the left hand, and ſometimes to ſtep back againe, or goe backward, yet all this while his mind and heart is homeward. Even ſo, many a Chriſtian that is turned to the Lord, and walkes toward heaven, meetes with ſuch rubbes, and letts, that oftimes he failes, ſometimes one way, and ſometimes another way in going aſide, yet his heart ſtands right, and hee makes all the ſpeed hee can toward his home, unto which at laſt he commeth.

Thus have I acquainted you with the nature of true Repentance, you have heard that it is a gift of the Spirit,

Spirit, no worke of nature, but of grace, that which cannot bee effected by the art, or arme of man: for it is the plucking of a ſinner, out of Satan his ſnares, which no hand but the Lords can doe: it is the ſtamping of Gods Image upon the ſoule, which none can doe, but the Spirit of God. You have alſo heard, that a man muſt beleeve, before he can repent: hee muſt bee in Chriſt, before he can doe any good, *Joh.* 15.5. You have alſo heard, that where true Repentance is, there is true humiliation. Every penitent perſon is humbled, and caſt down before the Lord in the ſight, and ſenſe of his vileneſſe, and unworthineſſe:

thineſſe : his heart is broken with his ſinnes, and he hath them now in a loathing, and deteſtation: you have likewiſe heard how his heart, and whole man is turned to the Lord, hee bends himſelfe to do God ſervice, his heart and face is toward heaven.

Now I come to lay downe ſome reaſons of the point, and to ſhew unto you, why Repentance is ſo abſolutely neceſſarie unto all ſorts of people.

Many reaſons might be alledged ; I will content my ſelfe with a few, which I will bring under theſe three heads: being ſuch as reſpect firſt God ; ſecondly Chriſt ; and thirdly our ſelves.

Reaſons. 1. Reſpecting God

All

All are to repent in reſpect of God.

1. It quencheth the fire of Gods wrath.

Firſt, that ſo the fire of his wrath, which our ſins have kindled, may bee the ſooner quenched. This was one maine reaſon which drew on the *Ninivites* unto Repentance; *Let every man turne from his evill way, and from the wickedneſſe that is in his hands. Who can tell if God will turne, and repent, and turne away from his fierce wrath that wee periſh not?* Jonah 3.8,9.

The Lord calls upon diſobedient *Iſrael* to returne, that ſo he might not let his wrath fall upon them, *Jer.*3.12. Sinne hath made us not onely children of wrath, *Eph.* 2. 3. but it makes many to bee *veſſels*

veſſels of wrath, prepared to deſtruction, Rom. 9. 22. There is a tranſient, and a permanent wrath of God. Sinne cauſeth God to bee angry with his owne children, but his wrath againſt them is tranſient, ſhort, and of ſmall continuance; *For a moment, in mine anger, I hid my face from thee for a little ſeaſon*, Eſa. 54. 8. But the wicked are they that have the wrath of God ſtaying, and abiding on them. *The wrath of GOD commeth downe upon the children of diſobedience*, Col. 3. 6. and abides in them as things doe in veſſels: *Hee that obeyeth not, ſhall not ſee life, but the wrath of God abideth on him*, John 3. 36. Gods wrath burnes like fire:

fire: and fire will never out, ſo long as it hath any cumbuſtable matter to worke upon. Sinne is the fuell which kindleth the fire of Gods wrath: and the longer any doe live in ſinne, the more wrath they procure. Hence it is that Saint *Paul* telleth him that is impenitent, that he *heapeth up wrath unto himſelfe againſt the day of wrath*, *Rom.*2.5. It is in reſpect of wrath, that God is ſaid to be a conſuming fire, *Heb.* 12.29. Take away the fuell, and the fire will out. Turne away from ſinne, and God will turne away from his wrath. *Returne, and cauſe others to turne away from all your tranſgreſſions: ſo iniquitie ſhall not bee your deſtructi-*

deſtruction, ſaith the Lord, *Ezek.* 18.30. The teares of godly ſorrow, mingled with the bloud of Chriſt, will ſoone quench the fire of Gods wrath, ſo as wee ſhall not bee conſumed, howſoever wee may bee ſcorched.

2. It procures the fellowſhip of God.

Secondly, without true Repentance none can have any ſweet communion, and fellowſhip with God. *God is light, and in him is no darkneſſe*, 1 Joh. 1.5. Sinnes are the workes of darkneſſe, which whoſoever hath any fellowſhip withall, hath none with God; *If wee ſay we have fellowſhip with him, and walke in darkneſſe, wee lie*, 1 Joh. 1. 6. *What communion hath light with darkneſſe*, 2 Cor. 6.14.

Untill such time as wee abandon all sinne, and *have no fellowship with the unfruitfull workes of darknesse*, *Eph.*5.11. We can have no communion with GOD. Is it possible that there should bee communion, and fellowship betwixt those that know not each other, nor have seene each other? Wicked men know not the Lord; *The sonnes of Eli were wicked men, and knew not the Lord*, 1 Sam.2. 12. Wicked persons have not seene God. *Whosoever sinneth, hath not seene him, neither hath knowne him*, 1 *Joh.*3.6.

What true fellowship can be betweene strangers, and enemies? Wicked men are strangers unto the Lord

Lord, yet, (which is worse) they are his enemies, and God is an enemie unto them; *Strangers, and enemies, because your mindes were set in evill workes*, Col.1.11. *Can two walke together, except they be agreed?* Amos 3.3. *What concord hath Christ with Belial?* 2 Cor.6.15. God and wicked persons are as opposite, as heaven, and hell. Wicked men are the Lords professed enemies, and are *strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart*, Eph.4.18. So that there is no possibilitie of having any communion, or fellowship with God, so long as wee have any

fellowship with sin. *Wash you, make you cleane, take away the evill of your workes from before mine eyes, cease to doe evill, learne to doe well; Come now, and let us reason together, saith the Lord,* Esa. 1.16,17,18. Sinne separates God and man. *Your iniquities have separated betweene you, and your God, and your sinnes have hid his face from you,* Esa. 59.2. In that great, and terrible day of the Lord, it shall be said unto all impenitent persons which would not be brought to leave their sinnes; *Depart from me, yee that worke iniquitie,* Mat. 7.43.

Repentance necessary in respect of Christ

Secondly, we are to repent in respect of Christ. First, without Repen-

tance (as I ſaid before) we cannot be aſſured that we have any part in Chriſt, who came to *call ſinners unto repentance*, Mar.2.17. Untill ſuch time as we diſclaime our ſinnes, it will be bootleſſe for us to lay claime unto Chriſt. No part in Chriſt untill wee part with our ſinnes. *If Chriſt bee in you, the body is dead, becauſe of ſinne*, Rom. 8.10. Union with Chriſt, will make a rent from ſin. *They that are Chriſts, have crucified the fleſh, with the luſts, and affections thereof*, Gal.5.24. Chriſt gave not himſelfe for thoſe, that give themſelves over unto their ſinnes. *Hee gave himſelfe for us, that hee might redeeme us from all iniquitie*,

No part in Chriſt till wee part with ſinne.

*Tit.*2.14. Christ *gave himselfe for his Church, that hee might sanctifie it, and cleanse it, that it should be holy, and without blame,* Eph.5.26,27 Which places doe plainly prove, that those whom Christ doth redeeme from hell, and condemnation, shall first, or last bee freed from the power, and pollution of their sinnes.

2. We are despisers of Christ.

Secondly, untill such time as by Repentance we turne from all our sinnes unto the Lord wee are despisers, and dispighters of the Spirit of grace: wee doe even trample the bloud of the Covenant under our feet, *Heb.* 10.29. For when Christ shed his bloud to sanctifie us, to kill sin in us, and to

to purge ſin out of us, we will ſtill live in ſinne, and ſuffer ſinne to live in us, what is this but to ſet light by the bloud of Chriſt, and to eſteeme of it as an unholy thing? It is the contemning of that which the Lord hath appointed to bee the meanes of our cleanſing.

3. Repentance in reſpect of our ſelves.

Thirdly, Repentance is neceſſarie in reſpect of our ſelves.

Firſt, for the avoyding of thoſe evils which ſinne will bring upon us.

Secondly, for the obtaining of thoſe benefits which Repentance will procure unto us.

The evills which impenitencie doth expoſe us unto are many;

Nothing clean without Repentance.

Firſt of all it pollutes, and defileth all the holy things of God, that wee meddle withall: as appeareth by thoſe words of the Prophet, *Hag.* 2.14. *If a polluted perſon touch any of theſe, ſhall it bee uncleane? And the Priſts anſwered, and ſaid, It ſhall bee uncleane. Then anſwered Haggai, and ſaid, So is this people, and ſo is this Nation before mee, and ſo are all the workes of their hands, and that which they offer is uncleane.* For, *to them that are defiled and unbeleeving,* (as all impenitent perſons are) *is nothing pure, but even their mindes, and conſciences are defiled,* *Tit.* 1.15. Untill ſuch time as the conſcience is bathed with true Repentance, every

very ordinance of God is polluted, and defiled by us, and so becomes unprofitable unto us.

Prayers abominable unlesse we repent.

First of all, our prayers are loathsome, and hatefull in Gods eares, untill such time as we be brought unto repentance; *The sacrifice of the wicked is an abomination unto the Lord: but the prayers of the righteous are acceptable unto him*, Pro. 15. 8. If there lye any sinne neere the heart, it causeth our breath, the words of our mouthes to stink in the Lords nostrils. *If I regard wickednesse in my heart, the Lord will not heare me*, Psal. 66. 18. Therfore *Let all that call upon the name of the Lord, depart from iniquitie*, 2 *Tim.* 2. 19. It is not the

cry of our prayers, that will prevaile with God, for any blessing; when as our sinnes cry lowder in his eares for wrath, and vengeance against us.

Shall we thinke to prevaile with God, when hee can no way prevaile with us? *Hee that turneth away his eares from hearing of the Law, even his prayer shall be abominable*, Prov. 28. 9. *They shall call upon me, but I will not answer; they shall seeke me early, but they shall not find me, because they hated knowledge, and did not chuse the feare of the Lord*, Prov. 1. 28, 29. Untill wee bee brought to hate all sinne, God will not bee brought to love, either our persons, or our performances

mances: what ground have wee to thinke that God ſhould love us, when wee hate him? All prayers made before Repentance are loſt, unleſſe God heare in his wrath, as hee did the *Iſraelites*, when they called for fleſh, and would have a King. God heard them to their coſt, and gave them (in his wrath) what they required. But in love, and mercy, and with acceptance of their prayers, the Lord heares none, untill they have turned from their former wickedneſſe.

May not the Lord juſtly anſwer all impenitent people praying unto him, as *Iſaac* anſwered *Abimilech*; *Wherefore come yee unto mee, ſeeing yee hate mee,*

and

and have put mee away from you? Gen.20.27. So long as wee love any ſinne, wee hate God, *for all that love the Lord, hate evill*, Pſal.97. 10. Sinne makes ſuch a diſtance betwixt the Lord, and us, that it cauſeth him not onely to turne away his hand from accepting our petitions, but alſo his eyes from looking upon them; *Your iniquities have ſeparated betweene you, and your God, and your ſins have hid his face from you, that hee will not heare: for your hands are defiled with bloud, and your fingers with iniquitie*, Eſa.59.2,3. Will any Prince, or great perſon, take a petition from the hands of him that is a loathſome filthy perſon,

whoſe

whose hands have defiled the petition, so as it stinketh in the nostrils of him, unto whom it is tendered? Surely no, hee will rather (with displeasure) bid such a person (with his petition) get him out of his presence. Oh that we did beleeve how loathsome a thing sinne is in the Lords eyes, and how it defileth every thing that is undertaken by us. Many (it may be) may thinke hardly of God, in that their prayers have no better successe, and returne, whereas the fault lyes in their own bosome: they have not repented of their sinnes; they compasse the Lords Altar, with impure hands, and uncleane hearts, and therefore the

Lord

Lord abhorres their ſacrifice.

The people in the Prophet *Iſaiah* his time did roare like Beares, and mourne like Doves, and call, and cry, but health was farre from them, and whyſo? the Prophet tells us, *Eſa.*59.12. *For our treſpaſſes are many before thee, and our ſinnes teſtifie againſt us.* Which places doe ſufficiently prove, that our prayers ſhall never find acceptance with the Lord, ſo long as ſinne findes entertainment with us.

Obiect. But although God will not heare my prayers, I hope (ſayes ſome impenitent) that God will heare our Miniſter, or ſome other good body when they

they pray for mee.

But take heed thy hope prove not (as *Bildad* ſaith, *Job* 8.14.) like unto the houſe of a Spider, which is quickly ſwept downe, and periſheth. Admit that good men are willing to pray for thee, will their prayers unto God for thee, beeable to prevaile with the Lord, when as thy ſinnes cry lowder againſt thee? Aſſuredly, if the Lord doth abhorre thee and thy prayers, the prayers of others for thee will bee to little end, or purpoſe. Conſider what the Lord ſaid unto the Prophet *Jeremiah*; *Thou ſhalt not pray for this people, neither lift up cry, or prayer for them, neither intreat me,* for

Anſw.

for I will not heare, Jer. 7. 16. And that the Prophet might not take it in evill part, that God would not be intreated of him, the Lord tells him, *Though Moses, & Samuel* (men of intimate acquaintance with God, and those that prevailed much with God, by prayer, yet if these) *stood before mee, mine affection would not be toward this people*, Jer. 15. 1. Therefore let no man dare to hold on in sinne, in hope that any godly person seeking unto God by prayer for him, shall prevaile with God; It was but last time, and labour for *Samuel* to mourn, and pray for *Saul*, whom the Lord had rejected him, and cast him out of his favour for his sin. Second

Secondly, the word of God will doe no good without Repentance; *I ſpake unto them, but they would not heare,* ſaith the Lord by his Prophet, *Eſa.* 66. 4. but why did they not heare? *they did evill in my ſight, and choſe the things which I would not.* Impenitent ſinners are compared unto Idols: they have eyes, but they ſee not; they have eares, but they heare not; they have hearts, but they underſtand not. The Iſraelites had *Moſes* many years amongſt them, working great ſignes, and wonders amongſt them, unto which they were eye-witneſſes, yet *Moſes* tells them, that *The Lord hath not given you an heart to perceive*

The Word profits not without Repentance.

perceive, nor eyes to ſee, nor eares to heare, unto this day, *Deut.*29.4. That is to ſay; All that the Lord hath done unto them, did no way worke upon them, or doe them any good; *My people ſit before thee* (ſaid the Lord unto *Ezekiel*, 33.31.) *and heare thy words, but they will not doe them*: Why ſo? becauſe they were ſet upon ſinne, their heart went after covetouſneſſe. The Word of God is not truly welcome unto a wicked heart. For they that are after the fleſh, *ſavour the things of the fleſh*, Rom.8.5. *becauſe the wiſedome of the fleſh, is enmitie againſt God, for it is not ſubject to the law of God, neither indeed can be*, *Rom.*8.7. Heavenly truths are

are fooliſhneſſe unto a carnall heart. It muſt bee the blaſt of the holy Spirit, that muſt blow the word of God into the heart, elſe it will never bee welcommed of any, untill the Spirit caſt out ſinne, there will be no roome for the word of God favingly to enter into any ſoule: *Wherefore lay apart all filthineſſe, and receive with meekneſſe the Word, &c.* Jam. 1. 21. Unto thoſe that are dead in treſpaſſes and ſins, the Word is the ſavour of death unto death.

Thirdly, the Sacrament proves deadly unto every impenitent perſon, becauſe hee is an unworthy receiver: *Hee that eateth, and drinketh unworthily, eateth, and*

The *Sacrament* profits not without repentance.

and drinketh his owne damnation, 1 Cor. 11. 29. When the Lord first instituted the Passeover, hee gave the Israelites charge the Paschall Lambe should not bee eaten, untill the people which were to communicate had washed themselves: Therefore Christ at his last Supper, when hee eate the Passeover with his Apostles, he *washed his Disciples feet*, Joh. 13. 5. implying hereby, the washing away of sinne from off the soule, when wee communicate with him in the Sacrament. How can we thinke that the Lord will bid us welcome unto his Table, if wee goe without our wedding

wedding garment? *Mat.* 22.12. Hee that ſhall dare to touch holy things with unholy hands, muſt looke to ſmart for his boldneſſe, as did *Nadab*, and *Abihu*, the ſonnes of *Aaron*, who *offered ſtrange fire before the Lord, which hee had not commanded them, therefore a fire went out from the Lord, and devoured them*, Levit. 10. 1. 2. The Lord will bee ſanctified in them, that come neere unto him: hee being holy, will admit of none into his preſence, without holineſſe.

The Sacrament doth lively ſet before thine eyes, the Lord Jeſus ſlaine, and crucified for thy ſins; yea, I may ſay by thy ſins, (for ſinne was like the

Jewes

Judas which betrayed Chriſt, the *Pilat* that condemned Chriſt, and the *Jewes* which crucified Chriſt) and doth not thy heart ake? doth not thy ſoule mourne, when thou lookeſt upon him whom thou haſt pierced? thy ſoule is like to reape poore benefit from the Sacrament, if looking upon Chriſt thou canſt not mourne for thy ſinne.

We are under the guilt of all our ſins till repentance come.

Secondly, wee lye under the guilt of all our ſins, untill they bee waſhed away with the teares of true Repentance: *Amend your lives therefore, and turn, that your ſinnes may bee put away*, Act. 3. 19. Wee cannot truly ſay that our ſins are pardoned, if we cannot ſay,

ſay, wee have truly repented. Not that our Repentance is the meritorious cauſe of blotting out our iniquities, and tranſgreſſions, for this is done onely by the bloud of Chriſt, 1 *Joh.*1.7. Repentance is an evidence, and ſigne of the remiſſion of our ſinnes. For the Lord hath promiſed, *that if the wicked will returne from all his ſinnes that hee hath committed, and doe that which is lawfull, and right, all his tranſgreſſions that hee hath committed, they ſhall not bee mentioned unto him*, Ezek.11.21,22. *David* had no ſooner repented of his great ſinnes, adultery, and murder, but *Nathan* quickly tells him, *The Lord hath put away thy ſinne*, 2 *Sam.*

2 *Sam.* 12. 13. He that doth ſo acknowledge, and confeſſe his ſinne, as it is evident, that his ſoule hath them in a loathing, may be aſſured, *that God is faithfull, and juſt to forgive ſinne, and to cleanſe him from all unrighteouſneſſe*, 1 John 1. 9. Whereas impenitencie bindes every ſinne upon the conſcience: untill wee doe repent, our ſin ſtands in the full ſtrength of the curſe, and the Law hath not onely a ruling, and commanding power over us, but alſo a judging and condemning power. And is not this a ſad, and a fearfull caſe, our ſins being ſo many, ſo grievous?

Doe you deſire to bee juſtified? would you have

all

all ſcores wiped out, and all reckonings cleered betwixt the Lord, and you? Doe you deſire to have the Lord at peace with you, and you to beſo freed from the malediction of the Law, as no plea to hold againſt you, no ſinne to bee layd unto your charge? Repentance will doe all this for you; every repenting ſoule may bee as well aſſured that his ſinnes are pardoned, as he is ſure he hath ſinned; becauſe God that is true and cannot lye, hath promiſed to doe away all the iniquities, and tranſgreſſions of thoſe that truly repent, and turne unto him.

True it is, that the Lord doth not alwayes, by and

by, make knowne thus much unto the heart, and conſcience of every penitent, but doth keepe aloofe as it were, and eſtrangeth himſelfe unto him whom he loves, and whoſe ſinnes hee hath graciouſly remitted. As *Joſeph* made not himſelfe, at the firſt known unto his Brethren, but ſpake roughly unto them, that ſo they might have ſome time to gnaw upon their ſinne, and bee the more humbled for it: yet in convenient time diſcovers himſelfe, and his love unto them: Even ſo deales the Lord oft-times with ſome of his dear children: hee keepes them a-while at the ſtaves end and ſpeakes harſhly unto them

them, untill hee ſees them kindly caſt downe, and humbled in the ſight of their ſinnes: but at the laſt hee will looke graciouſly upon them, and ſpeake friendly unto them, as *Hoſe.*2.14. Hee will bid them bee of comfort, for ſeeing they have repented, hee hath pardoned.

We are lyable to judgement untill we repent.

Thirdly, as we lye under the guilt of all our ſinnes untill wee repent, ſo are we lyable unto all kind of judgements. It is Repentance that muſt prevent, and divert thoſe judgments, which ſinne hath made us obnoxious unto. *If this Nation againſt whom I have pronounced, turne from their wickedneſſe, I will repent of the plague, I thought*

to bring upon them, Jer. 18.8. This the Lord made good to the Ninivites, who bestirred themselves upon *Jonah* his preaching unto them judgement within fortie dayes: for as they beleeved his preaching, so they proclaimed a Fast, and repented. And what followed? *God saw that they turned from their evill wayes, and God repented of the evill that hee said hee would doe unto them, and hee did it not*, Jona. 3.10. So well is the Lord pleased with our Repentance, that upon it, he non-sutes himselfe, and withdrawes his action, when that which bred the quarrell, and raised the controversie betwixt God and us, is done away, and wee

we ſorry for what we have ſaid, and done, the Lord is pacified towards us, and turneth away his judgements from us. Looke *Jer.* 26.13.

How comes it then to paſſe, that many of Gods deare children doe oftimes undergoe heavy judgemements after they have repented? If their ſinnes bee pardoned, why are they puniſhed? *Object.*

Although none of Gods children are puniſhed without ſin, yet they are not alwayes puniſhed for ſinne: but ſometimes for the preventing of ſin, and ſomtimes for the exerciſing of their faith, and patience, and ſometimes for other ends beſt known *Anſw.*

unto the Lord.

Object. But if the ſins of Gods children upon their Repentance bee forgiven and pardoned; why ſhould they not goe unpuniſhed?

Anſw. The Papiſts thus anſwer this objection. Onely the fault of ſinnes mortall is remitted to the godly, but not the ſatisfaction, and puniſhment: which ſatisfaction (ſay they) by the goodneſſe of God is changed from eternall, into temporall puniſhment, which muſt bee borne, and undergone by us, either in this life, or elſe in Purgatorie. And from hence comes all their Indulgences, Pardons, Maſſes, and that rabble of popiſh trumpery deviſed, to delude, and gull

gull ignorant, and unstable soules. Now for the better colouring of their errour, they alledge the example of *David*, who albeit hee repented, and the Prophet *Nathan* told him that his sinne was pardoned, yet was hee sorely punished.

David was punished although his sin was pardoned.

But this example rightly considered, makes nothing for their purpose. For *David* his sin and punishment were both remitted in respect of satisfying the justice of God. The Lord did not punish *David*, that so he might make satisfaction, but for other speciall ends.

First of all, to stop those mouthes, which had been opened by *Davids* sinne;

Nathan told *David*, *Because by this deed, thou hast caused the enemies of the Lord to blaspheme, the childe that is borne unto thee shall surely die*, 2 Sam. 12. 14. If *David* had not beene punished, the Lords enemies would have said, that God had beene a bolsterer, and patron of sinne. No, no. God will have Angels, and men to know, that hee hates sinne, whereſoever hee ſees it: and will ſooner ſmite it in the godly, then in the wicked. Such is the juſtice of God, that he puniſheth ſinne without partialitie, not indureing the wicked to ſinne, bee they never ſo great; nor giving allowance to the godly to commit iniquitie, bee they

they never ſo good.

Secondly, *David* was a publike perſon: his ſinne was exemplar, and would have beene an occaſion of drawing on others to the like wickedneſſe, if hee ſhould have eſcaped unpuniſhed: Therfore the Lord would have his puniſhment to be exemplar, that others may heare, and feare, and doe no more any ſuch wickedneſſe as that was, *Deut.* 13.11.

Thirdly, the LORD thought it good, that *David* ſhould bee puniſhed, that ſo hee might teſtifie his humiliation, and Repentance to the world: and that (feeling the ſmart of his ſinne, how dearely he bought it) he might for

ever after, abhorre, and loath the like wickednesse.

For these ends was *David* punished, albeit his sin was pardoned, not to make satisfaction unto the justice of God: Learne we therefore to put a difference betwixt punishments of sinne, to satisfie Gods justice; and those chastisements of sinne, which come from a Father-like hand, as *Davids* corrections were. The former of these are remitted upon Repentance, but not the latter alwayes.

Object. But how then is satisfaction for our sinnes made unto the justice of God, if we doe it not?

Answ. By Christ our suretie, who though hee knew no sinne,

ſinne, yet was hee made ſin for us, to make God a full ſatisfaction for thoſe ſins that are committed by us, and that wee might bee made the righteouſneſſe of God in him; Chriſt *of God is made vnto us wiſedome, righteouſneſſe, ſanctification, and redemption*, 1 Cor. 1. 30. Hee is made unto us wiſedome; to helpe us againſt the ſubtiltie of ſin and Satan: hee is made unto us righteouſneſſe, to deliver us from the guilt of ſinne: Hee is made unto us ſanctification. to purge us from the filthineſſe, and pollution of ſinne: Hee is made unto us Redemption to free, and keepe us from the power, and dominion of ſinne, and Satan. By ſinne we

wee were loſt, therefore there muſt be ſome helpe, and meanes to reſtore us. By ſinne we were captivated, and therefore there muſt bee ſome body to redeeme us. But who ſhall doe this for us? Heaven and earth, Angels, and men, could not helpe us, our caſe was ſo deſperate. The Lord in great wiſedome, and mercy found out ſuch a way, as all the Angels in heaven (had they ſet in counſell) could never have deviſed; a ſtrange way for the full ſatisfying of his juſtice, and pacifying of his wrath: and that was, the uniting of two natures in one perſon Chriſt, God-man, who by the ſtrength of his Deitie

tie might be able to beare, and undergoe that for man, which man ſhould have ſuffered: and by the puritie, and innocencie of his manhood might recover the love, and favour of God, and ſo reconcile God, and man together. *For it pleaſed the Father, that in him ſhould all fulneſſe dwell, and by him to reconcile all things unto himſelfe*, Col. 1.19,20.

Secondly, Repentance is neceſſary for the procuring of good things unto us. The good which doth accrew unto us by Repentance, is both temporall, and ſpirituall.

Repentance takes off judgements inflicted.

Firſt of all, Repentance is able not onely to divert (as you heard) a judgement

ment threatned, but alſo to take off, or remove a judgement already inflicted. The Scripture affords us divers proofes hereof. When the children of Iſrael for their wickedneſſe were given over into the hands of their enemies, and groaned under that bondage, and tyrannie which was exerciſed upon them; *Then they cryed unto the Lord, ſaying, We have ſinned againſt thee, even becauſe wee have forſaken our owne God, and have ſerved Baalim*, Judg. 10. 10. At the firſt they had but a cold ſute of it; for the Lord tells them, that he had formerly delivered them out of the hands of their enemies, but they had wickedly

ly againe revolted from him, and ſerved ſtrange Gods; and therefore bids them go to the gods which they had ſerved, and trye whether they either would or could deliver them. Whereupon they humbled themſelves againe before the Lord, put away their ſtrange gods, repented of their wickedneſſe, and turned againe unto the Lord, and what followed? *His ſoule was grieved for the miſery of Iſrael*, Judg. 10. 16. and the Lord ſent deliverance unto them.

Repentance brings plenty.

Secondly, Repentance is able to procure outward plentie, and proſperitie. For as ſinne oft cauſeth want, and penurie, as appeares throughout the whole

whole first chapter of *Joel*. As the Lord oft-times *turneth floods into a Wildernesse, and springs of water into drinesse, and a fruitfull Land into barennesse, for the sins of them that dwell therein*, Psal. 107. 33. 34. Even so, our turning from sinne, turnes away this jugdgement, and turneth penurie into plentie, making a barren land fruitfull. *Wash you, make you cleane, cease to doe evill, learne to doe well*, saith the Lord, *Esa.* 1. 16, 17. And what followes? *Yee shall eat the good things of the land.* So also *Joel* 2. 12, 13. *Rent your heart, and turne unto the Lord your God.* And then *verse* 24. *Your barnes shall bee full of Wheat, and the presses shall abound with*

with wine, and oyle, and I will render the yeares, that the Graſſe-hopper, the Canker-worme, and the Caterpiller, hath eaten, ſaith the Lord. Hence it was that *Zophar* told *Job* 22.23. *If thou returne to the Almightie, and ſhalt put iniquity farre from thy Tabernacle, thou ſhalt lay up gold for duſt, &c.* Not that outward proſperitie, and plenty, alwayes attends upon Repentance, or is no where, but where Repentance is, for oft-times they that repent leaſt have greateſt proſperitie: as appeares *Job* 21.7, 8, 9, 10. and *Pſal.*73.12. The Lord is a free agent, and will not tye his providence alwaies to outward cauſes: yet the Lord (oft-times) makes up

up outward croſſes, and loſſes, upon our humiliation, and Repentance, and bleſſeth many godly perſons with outward proſperitie, and plentie. *Bleſſed is the man, that feareth the Lord; Riches, and treaſures ſhall bee in his houſe*, Pſal.112.1.3.

Secondly, as temporall, ſo ſpirituall good things are attained by Repentance.

Repentance procureth mercy.

Firſt, it is a meanes of procuring mercy from the Lord; *Let the wicked forſake his wayes, and returne unto the Lord, and hee will have mercy upon him*, Eſa. 55.7. The greater our ſins have beene, the more wee ſhould bee perſwaded to turne from them, and the more

more we ſhould be encouraged to turne unto the Lord by Repentance. For the greater our ſinnes are, the greater will the glory of Gods mercy ſhine in the forgiving of them.

Our great God delights to ſhew his greatneſſe, in the greateſt things. Even men of great ſpirits, and great parts delight in being put upon great ſervices and things that are above the common ſtrain. Therefore leſt any poore dejected ſinner ſhould thinke, or ſay that his ſinnes are too great for mercy; God is pleaſed to anticipate this ſcruple in the next verſe, ſaying, *My thoughts, are not your thoughts.* I have thoughts of mercy farre above

above your reach, and apprehenſion, as high as the heavens are above the earth.

How difficult a thing ſoever it may appeare to obtaine mercy, yet Repentance is able, and will procure it. Not that our Repentanee (as I ſaid before) is any way meritorious, ſo as wee may claime mercy from God, as a debt due unto our Repentance, but that the Lord hath graciouſly tyed himſelfe by promiſe to bee mercifull unto us, if wee returne unto him.

A traytour for treaſon is condemned to dye, yet upon his humiliation, and Repentance, the King is pleaſed graciouſly to pardon

don him: may we ſay, that his humiliation did merit his pardon? no wiſe man will thinke ſo. No more can any man by his Repentance (if he were able to poure out teares like rivers of waters, or would teare his knees, through continuall bending them unto the Father of mercyes) any way merit mercy; Onely God of his rich grace, and great goodneſſe is pleaſed to extend his mercy unto every penitent ſoule.

Alſo peace with God.

Secondly, inward, and ſpirituall peace with God, is obtained by Repentance. For when ſinne (the make-bate) which cauſeth all enmity betwixt God, and us, is turned from on our

our part, and pardoned on Gods part, what ſhould hinder our peace with God? In the Goſpell wee find pardon of ſinne, and peace joyned together. *Thy ſinnes are forgiven thee, goe in peace,* ſaid Chriſt unto *Mary Magdalen,* Luk. 7. 48.50. If we be at warre with our ſinnes, God will bee at peace with us. God of an angry Judge, becomes a reconciled Father to thoſe that repent of their wicked wayes, and turne unto him. As the Father of the Prodigall upon his ſonnes returne unto him, fell upon his necke and kiſſed him, and made merry with him: ſo graciouſly doth the Lord looke upon thoſe that returne

turne unto him; he turnes his frownes into ſmiles; his threatnings, into promiſes; his judgements into mercies; as I ſaid even now.

How neerely then doth it concerne all to repent, that ſo being juſtified, they may have peace with God, *Rom.*5.1. Did wee know how by our ſinnes we provoke the Lord to wrath againſt us: did wee know what it is to bee in his diſpleaſure, who is *a conſuming fire*, Heb.12.29. Wee would never ſuffer our eyes to ſleepe, nor our eyelids to ſlumber, nor the temples of our head to take any reſt, untill we had made peace with the Lord. When *David* his bones were

were broken, and hee went up and downe mourning all the day long, and roared for the diſquiet of his ſoule, what would not hee have given (for the preſent) to bee aſſured of Gods love? If *Francis Spira*, or ſome other wounded conſcience apprehending Gods angry countenance bent againſt them, were here to tell you what it were, to have the terrours of God fighting againſt them, to bee as it were in the very ſuburbs, and skirts of hell, through the apprehenſion of Gods wrath: they would tell you, that they would give all the world (if it were in their power) to have their peace made with God. They would

would undergoe any bodily misery, that Gods wrath might bee turned away from them. If their peace might be made with God, they would purchase it upon any conditions whatsoever.

When *Adam* began to feare, and dread Gods presence, Paradise it selfe was no Paradise to him. Here hee runnes, and there he hides himselfe. The presence of God which formerly was most comfortable unto him, was now his greatest horrour. When God once charges sinne upon the conscience, alas! who shall comfort? When the great God shall frowne, the smiles of the creature cannot refresh us.

When the conſcience, and guilty ſoule begins to bee imbittered, and enraged with the wrath of God, it fore-ſpeakes to it ſelfe worſe in future, then it feeles at the preſent: It interprets all that befalls, as the meſſengers of an angry God, ſent in his diſpleaſure to take vengeance upon it. The feare of Gods wrath weakneth the courage, waſteth the ſpirits, and blaſteth the beauty even of Gods deareſt ones. How did it make good *Hezekia* his teeth to beat in his head, to chatter like a Crane, and to mourne like a Dove? The angry countenance of a King oft ſtrikes ſuch feare into the heart of a man, that it proves

proves his death. How much more deadly is the wrath of God to thoſe that feele it? There is not the greateſt, nor the ſtouteſt man, but if God looke angerly upon him, it will make his heart to dye within him, as *Nabals* did, when he was certified of *Davids* wrath. Is not this a dolefull caſe? How neercly then doth it concerne all to repent, and to turne unto the Lord, that ſo they may make their peace with him?

Repentance ſanctifies afflictions.

Thirdly, Repentance will procure a ſanctified uſe of all our afflictions. In many things wee ſinne all daily. And every day bringeth its trouble, and ſorrow for ſin. *For where-*

fore is the living man ſorrowfull, man ſuffereth for ſinne, Lam.3.39. It is ſin which puts a thing into the croſſe, and makes it more bitter, and heavie to bee borne. But Repentance procuring our peace with God, takes away the venome, and malignitie of the affliction, ſo as it becomes profitable unto us, and of a judgement is turned into a bleſſing, which moved *Eliphaz* to ſay, *Bleſſed is the man whom God correcteth, Job* 5.17. How graciouſly did the Lord ſanctifie *Davids* correction upon his Repentance? Howſoever the Lord for ſpeciall reaſons (as you heard before) would not remit, and exonerate his puniſhment, yet was

was it ſanctified unto him. And the Lord was pleaſed to give unto *David* a ſonne by *Bathſheba*, who for knowledge, wiſedome, and underſtanding was unpalelled, and one out of whoſe loynes came the Saviour of the world. Doth it not then concerne all to repent daily, that ſo (if they cannot prevent thoſe troubles which ſinne doth expoſe them unto, yet) they may have afflictions ſanctified, and ſweetned unto them?

Repentance procureth Gods holy Spirit.

Fourthly, and laſtly, Repentance fetcheth down Gods holy Spirit from heaven, and lodgeth him in that ſoule which repenteth. *Repent and be baptized, and you ſhall receive*

the holy Ghoſt, Act. 2. 38. Gods Spirit is a holy Spirit, and delights to dwell in a cleane heart. Such heavenly treaſure, as the Spirit of God is, God never putteth into a veſſell that hath hell in it. What is the heart of man, but a petty hell, untill Repentance come, and caſt out all thoſe helliſh luſts which have formerly dwelt there that ſo way may bee made for Gods holy Spirit to lodge, and dwell in us. This Spirit will not onely helpe us to keepe out that ſinne which Repentance hath caſt out, but it will ſo mortifie ſinne, as it ſhall never aſpire to that commanding power, which (before Repentance came)

it

it had in the heart of man. This Spirit will helpe us every day to ſearch, and find out the deceitfulneſſe of ſinne: it will helpe us to bewaile our faylings, it will inable us in ſome meaſure to deny our owne wills, and with delight, and purpoſe of heart to cleave unto the law of God. It will direct us how with wiſedome, and heavenly-mindedneſſe we may beſt negotiate our ſpirituall affaires. It will teach us how to grapple with Satan in his temptations, how to walke before the Lord in all pleaſing, and how to manage not onely our own hearts, but every eſtate, and condition to the beſt advan-

tage of Gods glory, and our owne preſent, and future peace, and comfort.

Where is the man, or of what condition is hee that ſtands not in great need of the Spirits helpe, and preſence? how neerely then doth it concerne every one to reſpect, that ſo hee may bee indued with the Holy Ghoſt?

Thus have you beene acquainted with ſome reaſons, why Repentance is needfull for all ſorts of people: Firſt, for the pacifying of Gods wrath, and the bringing of us neere unto him. Alſo, that we may partake of the benefits of Chriſt, and not bee found amongſt thoſe that doe deſpight the Spirit

rit of grace. That the ordinances of God, Prayer, the Word, and Sacraments be not defiled by us, but made wholeſome, and profitable unto us. That we may be freed, and delivered from the guilt and puniſhment of our ſinnes. That wee may partake of outward bleſſings. But eſpecially that we may partak of Gods mercy, enjoy ſweet peace with the Lord, have a ſanctified uſe of the Croſſe, and laſt of all be indued with the holy Ghoſt. All which particulars layd together, will prove the point delivered to be unqueſtionable, Repentance is needfull for all ſorts of people.

Now I come to the Application

plication of that which I have formerly delivered. Is it so? Is Repentance so necessary upon those former grounds? what will then become of multitudes of people, which are as farre from true Repentance, as light is from darknesse? And yet doe they make faire weather with their consciences, as if nothing were amisse, but all well between the Lord and them: because peradventure sometimes something like unto Repentance may be found in them.

There be some who being gastered with the feare of some judgement, or the apprehension of GODS wrath due unto them for

sinne,

ſinne; will for the preſent tremble, and quake, and acknowledge their wickedneſſe, as *Pharaoh* did, *Exod.* 9.27. But if this ſtorme blow over, they can quickly licke them whole againe, and fall as roundly to their old byas, as before they did.

Others there bee, who (when in their helliſh rage they have ſpued out their blaſphemies, or rapt out ſome foule oathes, or done ſome wicked act) will bee ready to ſmite themſelves upon their breaſts, and ſay, What a wretch, what a beaſt was I to ſay thus, or to doe thus? And thus ſaying, they thinke they have repented of their wickedneſſe ſufficiently.

Others

Others there bee, who ſometimes wil hang down their heads like a bul-ruſh, looke ſowrely, or demurely, as if their ſoules within them were deeply affected with their ſinnes, but this is but a ſhort fit, and they ſoon grow as jocund, and jolly as they were before.

True Repentance is a grace almoſt out of all faſhion, rarely ſeene, or met withall in theſe ſecure dayes wherein outward formality ſerveth many, inſtead of the power of Sanctification: people minding more their temporall, then their ſpirituall eſtate: many ſetting their houſes, but few their ſoules in order. As will appeare by

taking

taking a view of three ſorts of people amongſt us.

The firſt are ſuch as doe abhorre Repentance.

The ſecond, are ſuch as doe acknowledge Repentance very needfull for others, but not for them.

The third ſort, are ſuch as will confeſſe Repentance very needfull for them, but not yet; they thinke hereafter will bee time, and ſoone enough to ſerve their turnes, and therefore do wilfully procraſtinate their Repentance ſo long, that the time and ſeaſon of grace, and mercy, growes out of date for them.

Some abhorre Repentance.

Firſt, of the firſt (the worſt) of theſe which bee deſperate, and diſſolute wretches,

wretches, ſuch as laugh at the hearing of Repentance, and therefore hold on in their old courſe of ſin, and wil not be brought to abandon their ſwearing, their lying, their gluttony, and drunkenneſſe, their whoredome, and filthineſſe, their uſurie, and covetouſneſſe; their pride, and prophaneneſſe, whatſoever is, or can be ſpoken againſt their ſinnes. How many wicked, debauched wretches bee there, that live as if they had made a covenant with hell, and were at a fee with Death:

They are ſo deeply in love with their ſinne, that they will rather hazard the loſſe of a joynt, yea, a limme,

sinne, yea their soules rather then they will leave their sinnes. Let any one (Minister, or private Christian) goe about to acquaint them with the nature, and danger of their sinnes how odious, and hatefull they are unto God, and how noxious, and hurtfull they will prove unto them, if by timely Repentance they doe not turne away from them: oh how their bloud riseth! how doe their veines swell! their choler is up, and they are ready with reviling, and reprochfull speeches to flye in the face of him that medleth with their sinnes.

None of Gods threatnings, or judgements can scare

ſcare them out of their wicked wayes, as if there were neither a hell to bee feared, nor a heaven to be deſired. They make the end of one evill, the beginning of another; from one luſt to another, from drinking to gaming, and from gaming to drinking, or elſe to whoring, or ſome other wickedneſſe. Tell not them of their ſinnes, for if you doe, either they will fall foule with you, or elſe juſtifie their courſes, or elſe doe them the more, to ſpight you withall: as thoſe deſperate wretches reſolved to doe, *Eſa.* 56.12. *Come, I will bring wine, and wee will fill our ſelves with ſtrong drinke, and to morrow ſhall*

bee

bee as this day, and much more abundant. Theſe be impudent ſinners, *which declare their ſinnes as Sodome, they hide them not*, Eſa. 3. 9. But what followes? *Woe be unto their ſoules, for they have rewarded evill unto themſelves.*

How little doe theſe beleeve, that God will one day wound the hayrie ſcalpe of ſuch as perſevere, and goe on in their wickekneſſe? Or, *that indignation, and wrath; tribulation, and anguiſh, ſhall bee to the ſoule of every one that doth evill*, Rom. 2. 9. Let theſe ſlight admonitions unto Repentance as they pleaſe: a time will come, that they ſhall wiſh that (upon their firſt warning

to

to turne from their wicked wayes) they had repented in ſackcloth and aſhes, rather then by their impenitencie to heape up unto themſelves ſuch a meaſure of wrath as they have done.

Sweet morſels of ſinne ſhall one day be vomited up.

What will become of theſe, who are ſold to worke wickedneſſe, when they ſhall begin to vomit up all their ſweet morſells of ſinne, which they have held (a long time) as ſugar betweene their teeth? A time will come when they will loath their companions in ſin, their pots, their *Dalilah*, their Mammon: when the Lord begins to draw ſinne out of them, with the horror of their conſciences, and the

the feare (if not the fire) of hell.

Which way will theſe bee able to winde themſelves? or whether will they goe to fetch one thought that may miniſter ſome eaſe, or comfort unto them? All things above them, beneath them, before them, behind them, within them, without them, will make againſt them; Which way will they winde, or turne themſelves for helpe, or eaſe, when thoſe bloudy wounds ſhall bleed before their eyes, which they have given their ſoules in the dayes of their jollitie, in the times of their deſperate impietie, and prophanneſſe? when nothing but juſtice,

juſtice and wrath will appeare before them? Oh conſider this, you that forget God, leſt you be torne in peeces, and there bee none to deliver you, *Pſal.* 50.22. Oh doe not ſuffer your hearts to be hardned by the deceitfulneſſe of ſinne, *Heb.* 3.13.

Sinne muſt be repented of: if not on earth, in hell. Oh, that you would bee perſwaded, that whatſoever time is ſpent in ſinne, is loſt: and that whatſoever time is ſpent in repenting is gained. What wiſe man will lay out his meanes, and ſpend the beſt of his time about that which wil not profit him, but will rather at the laſt make much to his detriment, if not to his

his utter undoing? Thus it is with ſtubborne, and obſtinate ſinners. As much as they now make of ſin, and although ſinne doth now much delight, and content them, yet if they repent not, ſinne will (one day) marre all, if not undoe them. As loth as they are to part with their ſweet, and profitable ſins: ſinne and they muſt part, or elſe they and hell ſhall meet. For, *the wicked ſhall bee turned into hell, and all the people that forget God, Pſal.* 9. 17. If they judge not themſelves the ſooner, God will judge them to their coſt. If they find not out their ſinne, they may be ſure their ſinne will find them out, as *Moſes* told

told the Iſraelites, *Numb.* 32.13.

Oh that you could lay theſe things to heart betimes. Oh let my counſell bee acceptable unto you, and breake off your ſinnes by righteouſneſſe. Slight not, ſcorne not, reſiſt not that word which inviteth you unto Repentance. Be not obſtinate, and wilfull againſt good counſell, leſt you periſh before you are aware of it. *For hee that hardneth his necke, when hee is rebuked, ſhall ſuddenly bee deſtroyed, and cannot bee cured,* Prov. 29.1.

The ſecond ſort I ſpake of even now, are thoſe that thinke they need no Repentance. Theſe are of two

two ſorts, formall hypocrites, and civill perſons.

The former of theſe are *a generation pure in their owne conceit, and yet are not waſhed from their filthineſſe, Prov.* 30.12. Too many there be, too well conceited of themſelves, in regard of ſome abilities, which they have attained unto, by the ſtrength, and helpe of their education, and breeding, or more then ordinarie parts of nature; they are able in a laudable manner to performe duties of pietie: they have ſtrong memories, freedome of ſpeech, varietie of expreſſions, ſo as they can exactly repeat a Sermon, and make a prayer: in which they reſt ſo

Hypocrites think they need no Repentance.

ſo contented, as they mind not the ſearching, and trying of their wayes, In ſtead of judging themſelves, they can cenſure others, as did that Phariſee in the Temple; *I thanke thee that I am not as other men, extortioners, unjuſt, adulterers, or even as this publican,* Luke 18.11. He ſpake more truly than hee was aware of. Happy had it been for him if hee had beene as that Publican: for then hee would not ſo vaine-gloriouſly have juſtified himſelfe; nor ſo uncharitably have cenſured his neighbour. Hee was not as the Publican in the confeſſion of his ſinne: nor the Publican as he in a vaine-glorious oſtentation. Such are too

too many proud Hypocrites, who can eaſily pick out of a Sermon that which (as they ſay) was a good leſſon for ſuch, and ſuch a one, but can hardly bee brought to apply any reproofe unto themſelves. But let all ſuch know, that a man may have a faire coate, and out-ſide of Religion; yea, and bee too well perſwaded of his owne happy eſtate, and condition, in regard of ſome extraordinary parts that hee is indued withall: and yet his ſoule never ſeaſoned with ſaving grace, and he as yet not knowing what true, and found Repentance meaneth.

The other ſort of people which think they need

Civill persons thinke they need no Repentance.

no Repentance, are such as live in a course of civility; who pleasing themselves with their morality, take their penny to bee as good silver, as the best of men, and therefore endevour not to bee any better, as I have formerly spoken of them. It is true, that they are not desperatly wicked, and prophane, as too many be. They are no blasphemers, no drunkards, &c. Open prophannesse, and wickednesse they cry downe. They doe not like it, that people should tye themselves to spirituall duties daily, and so abridge themselves of those recreations, and good fellowship which is lawfull, as they say; If men keepe

their Church; bee good ſubjects; pay every man his due, bee loving, and helpfull to their neighbours; this (they ſay) is enough unto ſalvation: What is more, they take to ſuperfluous, and may well enough bee ſpared. Theſe are neceſſary. But yet let all theſe know, that civilitie without ſanctitie, is but guilded Atheiſme. Their moralitie, and ſeeming vertues are but ſo many gliſtering ſinnes. The Lord ſees many a rotten, and ſtinking heart, under a civill coate. If civilitie and moralitie would ſerve the turne, there is many a Phariſee that would carry away the bell from many of Gods children. But

what sayes Christ, *Mat.*5. 20. *Except your righteousnesse exceed the righteousnesse of the Scribes, and Pharisees, ye shall not enter into the kingdome of heaven.* And yet their righteousnesse in some kind, did farre exceed the righteousnesse of our civill persons. Let a man bee a morall Saint in outward appearance; let his cariage, and behaviour bee never so specious, and plausible in the eyes of the world: let him be never so exact, and punctuall in his wayes, and dealings, yet if he be not renewed in the spirit of his mind, if hee be not a sanctified Christian: if he were never under the the spirit of bondage, terrified by the law: if the word

word of truth never as yet came home to his ſoule, in the power of it: if hee was never acquainted with the pangs of the new birth, nor the power of grace hath ſeized upon his heart, hee is but in the ſtate of nature, farre from Repentance, and ſalvation.

A third ſort of impenitents are ſuch, as are convinced of the neceſſitie of Repentance, but not of the time. They know and beleeve, that they muſt repent, but all in good time: they need not make ſo much haſt as ſome doe: it will be time enough hereafter, when age or ſickneſſe ſeize upon them. This procraſtination, and putting

Too many put off Repentance.

ting off of Repentance, is an epidemicall, and generall evill, whereof the moſt ſort of people have a ſpice; and it groweth from one, if not both of theſe conceits. Either becauſe people do take Repentance to bee a very facile, and eaſie thing, that which may be done in the turning of a hand, with a wet finger: Or elſe they thinke that Repentance lyeth in their owne power to performe, that they can repent when they pleaſe, and therefore they deferre, and put it off, untill needs muſt.

becauſe they take it to be eaſily done.

But let theſe know, that it is no eaſie thing to bee rid of ſinne. Sinne is of that ſtrength, and power, that all the wit and art of man

man is not able to make it let goe its hold. It is bred in the bone, and will not eaſily out of the fleſh, untill ſuch time as the Lord by his Almightie arme, and the power of his Spirit give him a lift, it will not be removed out of its old hold. Therefore Repentance is no eaſie thing. Will any wiſe man ſay, that it is an eaſie thing to put a new nature, or principle into any man? God who is the Father of all ſpirits, muſt put a new ſpirit into us, or elſe Repentance will never bee in us. Sinne is naturall: and habit, and cuſtome, hath made it more naturall. Lyeth it in the power of any one to alter, and change

his nature? *Can the blacke Moore change his skinne? or the Leopard his ſpots? then may yee alſo doe good, that are accuſtomed to doe evill*, Jer. 15.23. It were a hard taske to waſh an Ethiopian white. *Moſes*, although he married an Ethiopeſſe, yet could hee not change her hue, nor make her white. As warre is ſaid to bee ſweet unto thoſe that never were ſouldiers: even ſo Repentance is thought eaſie to thoſe that never made tryall of it, never knew what it meant.

If Repentance be a thing ſo eaſie to be effected, how commeth it to paſſe, that many which have ſought for it could never find it? Have not many roared, and

and cryed in the bitterneſſe of their ſoules, and the horrour of their conſciences, that they could not repent. Oh that I could repent! Oh my hard heart cannot breake. Oh that I could repent. Thus have ſome cryed out.

Indeed if Repentance were onely the turning aſide from ſome ſinne, if it were onely the confeſſion of ſome ſinnes, or conſiſted in howling, and crying, it were no hard taske: for theſe things may eaſily bee done, and have beene done by hypocrites, and reprobates. But Repentance is more then ſo, as you have formerly heard: It is the circumciſing of the heart, which will make

the heart to bleed. It is the casting of sinne out of the soule, which cannot bee done, but by the finger of God.

As man cannot worke Repentance with his owne hands; so naturally hee hath no disposition to have it wrought for him: who is willing to have an eye put out? or an arme broke, or cut off? Repentance is the mortifying of our earthly members: which thing a natural man is neither willing, nor able to doe: *By the spirit we mortifie the deedes of the flesh*, Rom.8.13.

Let no man therefore dare to put off Repentance upon such foolish (yea wicked) thoughts as these are,

are, that Repentance is no hard taske, but that which any man, when hee pleaſeth, may performe. Such ſinfull thoughts as theſe are, will deceive you, and harden your hearts the more, and make Repentance to come with more difficulty then otherwiſe it might.

The longer you live in ſin, the ſtronger will ſinne grow in you, and with more difficultie be caſt out of you. Sinne is of an enticing, and drawing nature. *Every man is tempted, when he is drawne away by his owne concupiſcence, and is entiſed, Jam.* 1.14. One ſin drawes on another: as an hydropicall perſon, the more he drinketh, the more he may.

He

Hee that will not leave ſin, when hee is young, will hardly leave it in his age, as *Zophar* ſaid, *His bones are full of the ſinne of his youth, and it ſhall lye downe with him in the duſt*, Job 20.11. Satan he will not be wanting (as you ſhall heare) to keepe us in with ſinne, and to keepe ſinne in us. Hee will provide lettice for every mans lips: Hee will apply himſelfe to every mans humour, and put us upon thoſe ſinnes which are naturally moſt delightfull, and pleaſing unto us. As *Agrippina*, when ſhe poyſoned her husband *Claudius*, tempered the poyſon in that meat which was moſt pleaſing unto his pallate, and hee tooke moſt

moſt contentment in.

Beſides, the longer you goe on in ſinne, the more difficult will Repentance be, in regard of God, you cannot repent without his helpe, without his grace. And how juſtly may the Lord deny you that, when you would have it, ſeeing you refuſed it when it was tendered unto you. What ſaith the Lord, *Ezek.* 24. 13. *Becauſe I would have purged thee, and thou waſt not purged: thou ſhalt not be purged from thy filthineſſe.* Hath not the Lord a long time waited, that he might have mercy upon you? *Eſa.* 30. 18, The Lord hath many times, and often ſtood at the doore of your conſciences, and knocked, that he might

might come in unto you, but you have not regarded him. Take heed leſt his patience being abuſed by you, bee turned into furie againſt you, and his Spirit which hath beene alwayes reſiſted by you, never come ſo neere unto you, as to renew you.

Let not therefore any that are young put off. Repentance unto age. That plant which cannot bee bent, when it is young and greene, will when it is old, and ſeare breake before it will bow. *Remember thy Creator in the dayes of thy youth, whiles the evill dayes come not*, Eccleſ. 12. 1. As you may live long, ſo you may quickly dye; *One dyeth in his full ſtrength, being*

ing in all eaſe, and proſperitie, when his breaſts are full of milke, and his bones runne full of marrow, Job 21. 24. But what if God hath appointed you long life, will you devote the prime, and ſtrength of your dayes, and yeares unto ſin, Satan, and this evill world, and thinke the ſervice of your old, infirme, and feeble age, good enough for the Lord? *Curſed bee the deceiver, which hath in his flocke a male, and voweth, and ſacrificeth unto the Lord a corrupt thing*, Mal. 1. 14.

Neither let haile, and luſty people dare to put off Repentance untill ſickneſſe. Gods miniſters can tell you, by wofull experience, that a ſick-bed Repentance,

pentance, for the moſt part proves a ſick, and unſound Repentance. Many, very many, upon their ſick beds have made many faire promiſes of a better life (as I ſaid before) but their performances (in their health) have been as foule, as their former life hath beene. It is juſt with God to denie his grace unto people in the time of their ſickneſſe, who ſlighted, if not ſcorned the proffer of it in their health, and proſperitie.

Happy is that Chriſtian, who in the time of his youth, and health, doth labour to furniſh his ſoule with that which may comfort his heart in the evil day, the day of old age,

or ſickneſſe. Happy that ſoule, who when age, and when ſickneſſe commeth, is ſo fitted for death, that he hath nothing to doe, but to dye.

Be intreated therefore, I beſeech you to ſet upon Repentance betimes, leſt you be taken from hence, before you have made your peace with God, and ſo you periſh everlaſtingly. *All that thine hand ſhall find to doe, doe it with all thy power*, ſaith the Preacher, *Eccleſ.* 9. 10. yea, and doe it quickly, whiles thou haſt time.

Time preſent onely is ours.

There is no time ours, but the time preſent. Wee know not what change, a day, an evening, or a night may bring forth. *Our life*

is

is but a vapour that appeareth for a little time, Jam. 4. 14. Put not the Lord off from day to day, upon a vaine hope of returning unto him at your pleasure. Hee that is not fit to repent to day, will bee more unfit to morrow. Therefore, *whiles it is called to day, leſt your hearts bee hardened, by the deceitfulneſſe of ſinne*, Heb. 3. 13. *Seeke the Lord whilest he may bee found*, Eſa. 55. 6. There is a time when God will not be found of thoſe that ſeeke him. *They ſhall ſeeke mee early, but they ſhall not find me*, Pro. 1. 28. There is a time when the bleſſing may be had; but if that time bee let ſlippe, though it bee ſought with teares, it will not be obtained.

ned. There is a time, when with the wiſe Virgins wee enter into the wedding: but if wee ſleepe out that time: a time will come, when we ſhall knocke, and call, and cry, Lord open, but the doore ſhall not be opened unto us.

The old world had a long time of Repentance given them; one hundred and twentie yeares did *Noah* preach unto them, and call them to Repentance: but they would not repent, but grew to that height of impietie, that they ſcarce breathed ought but ſinne, all the imaginations of their hearts were onely bent upon evill continually: ſo as the Lord could no longer endure them,

them, and therefore he utterly deſtroyed them. Whereas *Ninive* had but a ſhort time of Repentance ſet them, 40. dayes: yet they were ſo wiſe as to know the time of their viſitation, they omitted not that time which was allotted them: they made hay whiles they Sunne of Gods patience did ſhine upon them: from the higheſt to the loweſt, they repented. *And God ſaw their workes, that they turned from their evill wayes, and God repented of the evill that hee ſaid hee would doe unto them, and he did it not,* Jona 3.10.

Oh beware of putting off Repentance, leſt the hand of God doe ſuddenly

ly ſeize upon you, before you be aware of him. The Lord is not bound to tarry your leiſure, or to give you longer reſpit. The ſoule is a tenant at will, and may ſuddenly bee turned out of dores. But admit the Lord let you live long, and caſt you at laſt upon your ſick-bed, you may then, and there bee ſo ſtricken, as you ſhall be either inſenſible of your evill, or elſe uncapable of any good. Or elſe the Lord may fill your hearts with ſuch feare, and your conſciences with that horrour, that you ſhall rather deſpaire of grace, then ſeeke for it in faith. The Lord may be ſo farre from taking pitty upon you, as that

that he will rather *laugh at your deſtruction, and mocke you, when your feare commeth*, Pro. 1. 26.

Were the grace of God, and the gift of Repentance in our owne ſtrength, and power to command, when wee thinke good: wee might (as many rich men doe) take, and eat when our appetite ſerves us: but wee have all grace of free gift; *every good giving, and every perfect gift is from above*, Jam. 1. 17. Therefore it muſt be with us, as with thoſe that live upon almes, unto whom dole, and dinner is alwayes welcome; and therefore waite for them: whereas the Lord, in mercy, hath a long time waited upon us: and hath ſent

ſent his ſervants early, and late, in ſeaſon, and out of ſeaſon, to partake of his proviſion: therefore if with thoſe recuſant gifts in the Goſpell, we ſhall dare to ſlight Gods goodneſſe, preferring our owne baſe, and worldly occaſions before his proffer; how juſtly may wee ſhare in that doome, which was denounced againſt thoſe unworthy gueſts, *Luk.* 14,24. *I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.*

I cannot take my ſelfe off, nor hold my hand untill I have driven this nayle home to the head: letting you to underſtand what folly, if not madneſſe it is for people to put

put off Repentance.

You will repent hereafter: You will if you can. You hope God wil worke it in you. What ground have you of your hope? Hath God made you any ſuch promiſe? Will it not be juſt with God, that you ſhould be to ſeeke, in that time which you propoſe unto your ſelves, when you will not take any time which the Lord ſets you. Our times are all in Gods hand. Wee cannot draw out the threed of our lives, to what length we pleaſe. This day, or night may be our laſt, for ought wee know to the contrary. And the offer of grace ends with us, when our life ends, if not before.

You

You know, that time, and tyde, tarryes no mans leiſure. People are ſo worldly wiſe, as to take the ſeaſon, for outward things, will any be ſo ſottiſhly improvident, as to put off ſowing untill harveſt? In earthly things men are wiſe enough to ſet upon, and diſpatch thoſe things firſt, which are moſt waightie, and neceſſarie. Men that are wiſe, and provident, will not be carrying out of dung, when they ſhould be fetching in their corne. They know that thoſe things that bee moſt neceſſary, muſt bee firſt diſpatched; Which providence that *Argive Tyrant* neglected to his coſt: when hee would not

Scrious things muſt be firſt ſet upon, and diſpatched.

ſo farre interrupt his drinkings, and revellings, as to reade a letter ſent unto him, to admoniſh him of preſent danger, that (if he looked not the better to himſelfe) hee ſhould that night bee murdered: the letter being delivered unto him, and told withall, that it required a preſent peruſall, he anſwered, hee would reade it to morrow: and ſo ſlighting the meſſage, and neglecting the opportunity offered him, was that night murdered at the banquet, not living to ſee the time which he had ſet to peruſe the Letter.

Oh my brethren, is there any thing of greater conſequence, then the ſalvati-

on

on of your ſoules? Will your ſoules be ſaved without Repentance? Will Repentance bee had, when you thinke good? Can you tell *what ſhall bee to morrow?* Jam. 4. 14. Happy was that Chriſtian, of whom it is written, that for thirtie yeares ſpace, he made no morrowes, but made every day, a day of repenting. *Ego enim à multis annis craſtinum non habeo.* Petrarch.

But we are young, and youth may be borne withall.

But this is the divells divinitie: it was never taught either by the Prophets or Apoſtles; Youth hath no more libertie to ſinne, or to put off Repen-

tance, then age hath. Onely it is the devill his subtiltie, to perswade young people, that they shall live long, and may take their time hereafter, for the doing of that which is now required of them, that so sinne may take the stronger hold of them, and they savour of that evill in their age, wherewith they were seasoned in their youth. Doe not thinke to have the Lord at your becke: Doe not thinke that hee will so easily be found of you, if you seeke him not whiles hee may bee found. *Mary*, and *Joseph* were but one dayes journey from Christ: but they were three dayes seeking up and down for him, before they could

could find him. And doſt thou, that haſt beene not onely three dayes, but three yeares; yea, ten times three yeares wandring, yea, running from God, thinke to find him with 2 dayes, or houres ſeeking.

Young Saints (ſome ſay) may prove old divels. But it is a rare thing to ſee old divels prove young Saints. When ſinne, and Satan, have lorded it in your ſoules, and bodyes, twentie, thirtie, or fortie yeares, do you thinke that a little groaning, or howling, or crying out, Lord have mercy upon mee, Chriſt helpe mee, will bee able to make ſuch principalities, and ſpirituall wickednesſes to give over their

right in you? Oh, take heed, that that dismall, and dolefull time doe not come, when thy conscience shall tell thee, that seeing you would not heare the Lord speaking unto you in your health, therefore the Lord will not heare you speaking unto him in your sickneſſe. Hee that will not remember his Creator when he is young, and living; may feare that the Lord will bee unmindfull of him when he is old, and dying. Is it not equall, that God should contemne those dying, who despised him living?

Therefore, once more I intreate you, and in the bowels of the Lord Jesus,

I

I beſeech you, ſpeedily to ſet upon the worke of Repentance, deferre it no longer, leſt when it will bee too late, you repent and weepe, and mourne, that you repented not before.

Wee ſee oft-times, how many inconveniences, and troubles doe ariſe through the negligence, and careleſneſſe of men, for that in their health they made not their Wills, and ſet not their houſes in order: How much more trouble (think you) will come to ſuch, as ſet not their ſoules in order betimes; but put off untill it bee to late? when the patience of God is turned into wrath, and their owne hearts ſo hardened, that they cannot repent,

though they faine would.

Object. But doe wee not reade that the Theefe upon the crosse, at the point of death repented, and found mercie? And why may not wee?

Answ. Because one Asse, once spake with mans voyce, *to forbid the foolishnesse of the Prophet*, 2 Pet. 2. 16. May any one thinke that his beast may also speake? Because there was one (and but one that we reade of) that found grace at the last, shall any man presume that it may bee so with him also?

Thou shouldest rather conclude the contrary, and say. What doth the Scripture make mention but of one that repented at the last,

laſt, why then ſhould I preſume to bee a ſecond? Know that this was an extraordinary example, at an extraordinary time: and there were extraordinary reaſons to move Chriſt to ſhew mercy unto that penitent Theefe.

Chriſt was then upon the Croſſe, and under the ſcorne, contempt, and blaſphemie of the high Prieſts, Scribes, Elders, and common people, who eryed out; *He ſaved others, but hee cannot ſave himſelfe: if hee bee the King of Iſrael, let him now come downe from the Croſſe, and wee will beleeve him*, Mat. 27. 42. No, no. Himſelfe he would not ſave (which hee could eaſily have done:) for hee

came into the world to dye. But that they might know hee was that Christ, and the Lord of life: even in his greateſt abaſement, he would have them alſo know, that hee had power to beſtow glory upon whom he pleaſed.

Wee ſee oft-times how great Princes comming to their Crowne, doe pardon many ſuch offences, and offendors, as all their life long after they will not be brought to pardon. Even ſo the King of eternall glory being now to enter upon, and take poſſeſſion of his kingdome, would of his gracious clemency pardon this Theefe, a notorious malefactor; what warrant, or ground haſt thou to

to thinke the Lord should be as gracious unto thee, as he was unto that theefe, when as the time is not now the like, neither is thy case the same, that that theefes was.

For first of all, for ought thou knoweſt to the contrary, that Theefe might formerly have beene of a good converſation, hee might have ſome principles of godlineſſe. And (it may bee) that by the evill counſell of his lewd companion hee was drawne, and brought to the committing of that villanie for which he ſuffered, but now being ready to dye, his conſcience revives within him, whereupon he makes open confeſſion unto Chriſt,

Christ, asketh mercy, and obtained it at Christ his hands.

But let it be granted that hee was no better then is spoken of him, and that he was formerly as lewd, and wicked, as his companion was, yet canst not thou say that he was formerly invited, and called to Repentance, as thou many times hast beene: thou canst not say that he formerly slighted the proffer of grace, as thou has done: or that hee wilfully resolved to hold on in a course of sin, and not repent untill the time of his death. Thou canst not say that hee hardened his neck against that Word which called him to Repentance, as thou hast done. Second-

Secondly, beſides this Theefe, did more honour Chriſt at his death, then all that belonged unto to Chriſt had done. For his Diſciples (for feare of danger) played leaſt in ſight, and forſooke Chriſt. *Peter* denyed him, and forſwore him. Some of his followers began to doubt of him. The high Prieſts, and Elders reviled him. The common people, and the Souldiours mocked him. Yet this poore theefe goes againſt them all, hee magnifies the perſon of Chriſt, and calls him Lord: hee acknowledged his excellency, and Deitie, going to take poſſeſſion of his kingdome: and in the hearing of them all, ſues unto

unto him, saying; *Lord remember me when thou commest into thy kingdome*, Luk. 23.42. Is it thus, or hathit beene thus with thee? Dost thou set thy selfe to honour, and glorifie Christ amongst his wicked enemies, when thou seest, or heareſt him dishonoured? If not, why shouldest thou thinke to find as much mercy, and love from Christ, as hee did? or that thou shouldest equall him in glory, unto whom thou art so unequall in grace?

How dareſt thou then put off that thing unto thy last day, which should bee done every day, yea, all the dayes of thy life? Why doe wee every day wash our hands, every day sweep

ſweepe our houſes? Is it not becauſe they are every day durted, and foyled? Have not our hearts (as well as our hands) which every day contract ſome filthineſſe, need of daily waſhing, and cleanſing, as hereafter you ſhall heare. Beſides, wee are bound to ſerve the Lord in *holineſſe, and righteouſneſſe, all the dayes of our life*, Luk.1.75. But how can wee ſerve God, when we ſerve ſinne, Satan, and this wicked worlde

Againe, we are all of us ſtewards, and have ſome talents or other put into our hands, to improve for Gods glory, and the good of others: Little doe wee know, how ſoone we may be

bee called to give an account of our ſtewardſhip. Who knowes the time of the Lord his comming? whither hee will come in youth or age: whither in health, or ſickneſſe: Doth it not then ſtand us all upon, to have our accounts ready, that when the Lord ſhall come, wee may bee found of him in peace?

Oh that the Lord would perſwade your heatts to deferre no longer. Say not as *Felix* did to *Paul*, when he heard him preaching of Judgement, and Temperance; *Goe thy way for this time, and when I have convenient time, I will call for thee*, Act. 24.26. It were evill in thee, to ſay unto thy poore neighbour, who needeth

needeth thy charitie. Goe thy wayes now, and come another time. Doe not say of Repentance, hereafter or some other time will doe as well; it may bee thou shalt not live to see that other time: or if thou dost, thy heart shall bee then as hard (if not more hardened) as now it is.

I will grow to a conclusion of this use of exhortation. Would you not (in the day of the Lord) bee in a worse condition, then Infidels, and Heathens, who never knew, nor heard of the necessitie of Repentance? Would you not, when you dye, be in a worse condition then dogges, or toads, and serpents? Would you not be

in

in the number of those, of whom wee may say, as once Christ did of *Judas? It had beene good for that man, if hee had never beene borne*, Mat. 26. 24. Then repent. Heathens dying in their sinnes, will in the day of Judgement bee in a better condition, then those Christians which dye in impenitencie; For Heathens shall receive the lesser condemnation, in regard of their ignorance, who (it may bee) would have done better, had they knowne more. It shall be easier for the men of *Sodome* in the day of Judgement, then for those of *Capernaum*, because these did slight the preaching of Christ, neither by the workes

workes which Christ did amongst them, would they bee brought to beleeve in him.

But seeing Repentance is so absolutely necessary; and the putting of it off so dangerous, whence comes it to passe, that Repentance is so little practised? *Object.*

From the many letts which lye in the way of Repentance, all which may bee brought under these foure heads. *Answ.*

The letts of Repentance come either first from Sathan, or secondly, from the world, or thirdly from sinne, or fourthly from our selves; partly through our ignorance, and partly from the deceitfulnesse of our owne hearts.

The

Sathan a lett unto Repentance.

The first Lett unto Repentance, is Sathan, who hath his methode, and his wyles to keepe us from Repentance.

1. Hee perswades us to neglect the means.

First of all, he beares us in hand, that Repentance is a needlesse worke, and that which wee may well forbeare, because GOD hath from all eternity decreed, and resolved who shall be saved. He will tell us that GODS purpose stands fast for ever, and can neither be bettered, nor altered. They whom God hath decreed to be saved, shalbe saved in spight of all world, why should wee then trouble our selves about Repentance? They whom God hath decreed to bee damned, shall certainly

tainly perish, if is not their Repentance will helpe, or save them.

That you may not bee deluded by this tentation of Satan, you must know, that as *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his*, 2 Tim. 2. 19. So also must *Every one that calls upon the name of the Lord, depart from iniquitie. For those whom hee predestinates, them hee also called*, Rom. 8. 30. Unto all those whom God hath appointed to salvation, first, or last, more, or lesse he gives a heart to affect, and imbrace the means by which, life and salvation may bee attained unto. For the end, and the meanes unto the

end,

end, are inſeparable, God hath joyned them together: curſed will hee be that ſhall dare to ſeparate them. The end of any thing without the uſe of the meanes, cannot be attained unto. And the neglect of the meanes, is a cauſe why people attaine not unto the end, as might be made plaine by many inſtances. Doe you deſire to be ſaved? then uſe the meanes. Salvation without Repentance is impoſſible, *Luk.* 13.3.

Yet ſuch is Satans ſubtilty, & malice, that hee labours all he can to perſwade people ſometimes to ſeparate the meanes from the end, and ſometimes to ſeparate the end from the meanes.

He

He will make you beleeve that you need not trouble, nor toyle your ſelves as many doe, with ſo much hearing, reading, praying, or repenting, hath not GOD determined your end. Thus he ſeparates the meanes from the end. Againe, he will tell you that you may take your pleaſure, live after the deſires of your owne hearts, faſhion your ſelves according to the courſe of the world, and yet eſcape hell. Thus he ſeparates the end from the meanes. But let God be true, and the divell a lyar. He that lookes into the word of God ſhall ſoone deſcry Sathans wickedneſſe, and ſubtiltie. We have a ſure Word, a pure Word:

Word: a Word of truth, *to the which yee shall doe well, if yee take heed*, 2 Pet. 1. 19. This word tells us, that *if wee live after the flesh, wee shall dye: but if we mortifie the deeds of the body by the spirit we shall live*, Rom. 8. 13. So that here is death, and life set before us, together with the meanes of both. To live in sinne is the way to death. To repent is the way to life and salvation. In outward, and worldly things, we are so wise, and provident, as not to omit the meanes which conduce unto any end: we know that wee cannot bee kept warme in Winter without our clothes, and therefore we will not, wee dare not goe naked. Wee know

know that our bodily health, and ſtrength cannot be preſerved, and ſupported without meat, and drinke, therefore wee feed our ſelves; And ſhall we be ſo ſottiſh, ſo miſerably befooled by Satan, as to thinke that eternall life, and ſalvation will bee had, without uſing the meanes thereunto appointed.

Hath not our Saviour Chriſt (who came from the Father, and is the way unto the Father, *Ioh.* 14.6.) told us, that we muſt *ſtrive to enter in at the ſtraite gate, for many will ſtrive to enter in, but ſhall not bee able?* Luk. 13.24. And ſhall they (thinke you) ever be able to get into that ſtraite gate, which never ſtrive, which

take no paines, which use no meanes? *The kingdome of heaven suffereth violence, and the violent take it by force*, Mat. 11. 12. Shall they then ever bee able to take it, which sit still, and doe nothing which belongeth unto the taking of the kingdome?

Doe any but fooles, or mad-men, thinke to frame a house without materials? Were not hee strangely, and strongly deluded, and besotted, who having a faire, and great estate of inheritance left unto him, would play the prodigall, and ryotously, and wickedly waste, and mispend his patrimonie upon this conceit; That God hath alotted, and determined, what

what every mans end ſhall be. If God hath appointed that I ſhall enjoy my lands, and dye a rich man, I ſhall ſo dye, whatſoever I ſpend. Were not this man like to dye a poore man? Doth not he deſerve to be branded for a ſlothfull foole, who being in povertie; with *Solomons* ſluggard, reſolves to take his eaſe, and to be idle, and doe nothing upon this conceit of Gods purpoſe; That if God hath decreed he ſhall dye a poore man, it will be in vaine for him to labour, and take paines; for all that hee can doe will not make him rich? This ſottish doterell conſiders not, that idleneſſe is the next way to povertie, for

a ſlothfull hand maketh poore, *Prov.* 10.4. Povertie commeth upon the ſluggard, like an armed man, *Prov.* 6. 11. *Whereas in labour there is abundance*, Prov. 14.23. And, *the diligent hand maketh rich*, Prov. 10.4.

True it is, that the Lord will be himſelfe an abſolute Soveraigne above all meanes: affording them, and bleſſing them, when, and where hee pleaſeth. For, *except the Lord build the houſe, they labour in vaine. It is in vaine for you to riſe early, and to lye downe late, and to eat the bread of ſorrow*, Pſal. 127. 1.2. *It is the bleſſing of God that maketh rich*, Prov. 10. 22. Therefore as we are to bee carefull, and conſcionable in

in the uſe of the meanes: ſo are wee to looke up to God, and to ſeeke to him for a bleſſing upon the meanes, that they may be ſanctified unto us: and not fooliſhly, and deſperatly, to neglect the meanes, in regard of Gods purpoſe, and appointment; for this were to tempt the Lord, and to contemne his providence, which includeth ſecondary cauſes.

Therefore away with this tentation, which is as impious, as it is fooliſh, becauſe it tendeth to the neglecting of the meanes of grace, and ſalvation, to the croſſing of Gods providence; and giveth the Word of truth the lye, which tells us, *that without*

holineſſe, no man ſhall ſee the Lord, Heb. 12. 14. without Repentance, no ſalvation.

2. To preſume upon Gods mercie.

A ſecond way by which Sathan labours to keepe people from Repentance, is by perſwading them, that *The Lord is full of compaſſion, and mercy, ſlow to anger, and of great kindneſſe,* *Pſal.* 103. 8. And that hee is willing to paſſe by our iniquities, and tranſgreſſions, becauſe *Mercie pleaſeth him,* Mic. 7. 18. why then (ſayes Sathan) ſhould people need to be ſo troubled, about their ſinnes, ſeeing God is ſo abundant in mercy, and ſo willing to paſſe by their iniquities, and tranſgreſſions?

Sathan by his tentation hath

hath prevailed with too many to caſt off all regard of Repentance, and to bring them to his owne lure in the purſute of ſin; preſuming that howſoever they live, at the laſt they ſhall meet with mercy, God being ſo ready, and willing to impart it unto us.

True it is, that God is good unto all, *and his mercies are over all his workes*, *Pſal.*145.9. But what mercies are they which our good God doth thus ſcatter abroad? They are but ordinary, and common, not ſaving mercies. For the mercies of God are of two kindes;

Common mercies.

Some are ordinary, and common mercies which

hee doth vouchſafe to impart unto the wicked, his enemies, as well as to his children. As in many a faire, and large common, you ſhall ſee goats feeding, as well as ſheepe, and ſwine as well as other cattell. There are none ſo vile, and wicked, but they doe in ſome meaſure taſte of the common mercies of the Lord: for I may ſay of them, as is ſpoken of the Sunne, there is nothing hid from the heate thereof. Gods mercies doe warme all his creatures, more, or leſſe. All taſte of the bountie, and goodneſſe of the Lord; although all doe not acknowledge Gods goodneſſe towards them, ſo as to bee thankfull unto him

him for that mercy which they receive from him. It was a mercy that we were not ſtifled in our mothers wombe. A mercy that we dyed not betwixt our Mothers knees. A mercy that wee came not into the world monſtrous, and miſhapen. A mercy that we have our ſenſes. Aske a blind man if it bee not a mercy to have eyes to ſee withall. *Two blinde men ſitting by the way ſide, when they heard that Jeſus paſſed by, cryed, ſaying, O Lord, the Sonne of David, have mercy on us. Then Jeſus ſtood ſtill, and called them, and ſaid; What will yee that I ſhould doe unto you? They ſaid unto him; Lord that our eyes may be opened,* Mat. 20. 30. 32. 33.

The opening of their eyes was the chiefe mercy that they desired. Aske any lame man, if it bee not a mercy to have the use of limmes; Health, peace, prosperitie, libertie; &c. all these are mercies; for whatsoever wee have besides hell, is an effect of mercy.

Saving mercies.

Againe, there bee mercies of another kinde, speciall mercies, crowning mercies: as *David* speakes, *Psal.* 103. 4. *which crowneth thee, with mercy, and compassion.* These crowning mercies are all dipt in the bloud of Christ, and therefore are bestowed onely upon beleevers, upon the elect of God, who are called *Vessels of mercy, which*

God

God hath prepared unto glory, Rom. 9. 23. Our election, vocation, justification, sanctification, freedome, and deliverance from the power of Sathan, hell, and condemnation, these are speciall mercies.

Every one will claime an interest in these crowning mercies, but there bee divers sorts of people that are utterly excluded from any of these mercies.

First of all, such as feare not God, shall have no part of these speciall mercies, for they belong to those onely that feare God. Although God hath a bottomlesse sea of mercy, yet not one drop of that great Ocean, shall fall to the share of any that feare

feare not the Lord. Now they that feare the Lord, will decline all evill: yea, abhorre, and loath it, for *The feare of the Lord, is to hate evill*, Prov.8.13. The feare of the Lord, and the hatred of evill, doe dwell in the heart of those that are appointed unto mercy. God puts his feare into their hearts; this feare hunts out evill, this turning from evill (as you lately heard) makes way for mercy.

Secondly, Mercy belongeth not unto those that slight the threatnings of the Lord, and will not be brought to amendment of life: but still hold on in their old wayes, and courses, whatsoever the Lord saith

ſaith to the contrary. *Hee that heareth the words of this curſe, and bleſſeth himſelfe in his heart, ſaying; I ſhall have peace, although I walke according to the ſtubbornneſſe of my owne heart; thus adding drunkenneſſe to thirſt, the Lord will not bee mercifull unto him: but the wrath of the Lord, and his jealouſie ſhall ſmoke againſt him, and every curſe that is written in this booke, ſhall light upon him,* Deut. 29. 19, 20.

Thirdly, ſuch as be hard-hearted towards the afflicted members of Chriſt: ſuch as have no bowels of compaſſion towards thoſe that are in miſerie, are like to receive little, or no mercy from God; *For there ſhall bee judgement merci-*

leſſe

leſſe to him that ſheweth no mercy, Jam. 2. 13. The Prophet *Amos* denounced a heavy woe to thoſe mercileſſe ones that lived in pleaſure; *They lye upon their beds of Ivorie, they ſing to the ſound of the Viol: they drinke wine in bowles, and annoint themſelves with the chiefe ointments, but no man is ſory for the afflictions of Joſeph, therefore now ſhall they goe into captivitie, and the ſorrow of them that ſtretched themſelves is at hand*, *Amos* 6. 4, 5, 6, 7.

Thus you ſee there bee divers ſorts of people that are not capable of the mercies of God, if a holy change be not wrought in them, that ſo they may partake of mercy. Let not therefore

therefore Sathan delude you, to carry you on in any evill way, becauſe God is mercifull: leſt the day of wrath doe come upon you, and the juſtice of the Lord doe ſeize upon you, when you would give the world (if it were in your hands) for one drop of ſaving mercy. What would not a condemned Malefactor give to have juſtice, and judgement turned into mercy? What would not any wicked man, when he is dying (if his conſcience be not cauterized, and ſear'd) give for mercy? It is mercy, that wee doe all of us ſtand in need of. As a great Clerke being aſked a little before his end, what hee wanted, anſwered,

red, Mercie. It is mercy we all want. It is mercie we muſt have, or elſe it had beene better for us, that we had never been borne. Doe you deſire to partake of mercy? Then part with your ſinnes; Doe not dare to goe on in ſinne, becauſe God is full of mercy, and compaſſion: for if all the cloudes of the ayre, ſhould ſhowre downe nothing but mercie, there would not one drop light upon any impenitent, (that perſevereth in his ſinfull wayes) to his comfort.

God hath promiſed mercie, not to harden us in any evill way, or that we ſhould dare preſumptuouſly to ſin againſt him, but rather to take us off from

from ſinne. *Mercie is with thee, that thou mayeſt bee feared*, Pſal. 130. 4. To goe on in ſin, becauſe of Gods mercy, is to ſay; There is mercie with God, that hee may bee ſlighted, or not feared. It is the character of a wicked perſon to reaſon from mercie, to libertie. God is merciſull, therefore I may bee bold, therefore I will goe on in my old courſe. Gods children reaſon from mercie to duty. *Mercie is with thee, that thou mayeſt bee feared. Let my ſoule live, and it ſhall prayſe thee*, Pſal. 119. 175.

Therefore let not the conſideration of GODS mercy ſwallow up all conceit, and thought of his juſtice. God is juſt, as well as

as mercifull: and can as ſoone ceaſe to bee God, as to bee juſt. And that the conſideration of his juſtice might awe us, he hath cauſed many direfull examples of his juſtice to bee written, and to ſtand for ever upon record. As the ſtoning of *Achan* to death, and all his children, and burning them with fire, for one tranſgreſſion, as appeareth *Joſh.* 7. 24, 25. What a fearefull judgement befell *Corah*, *Dathan*, and *Abiram*, and all that belonged unto them, for their muttering, and murmuring againſt *Moſes* and *Aaron*? *The earth opened her mouth, and ſwallowed them up, with their families; ſo they, and all that they had, went*

went downe alive into the pit, and the earth covered them, *Numb.*16.32.33. How ſuddenly, and fearefully dyed *Ananias*, and *Saphira* his wife, for lying unto the Apoſtles, *Act.*5.5. *Now all theſe* (and many other examples of Gods Judgements) *came unto them for enſamples, and were written to admoniſh us*, 1 Cor.10. 11. that we ſhould not dare to provoke the Lord by our ſinnes, leſt his juſtice ſeize upon us, as it did upon them.

Hath the Lord been juſt againſt theſe for one ſinne? and will you dare to preſume upon his mercy, who are guilty of ſo many ſins. Have you a pattent for mercy? Or doe you thinke

that

that mercy is intailed unto you, ſo as it cannot bee cut off? If you bee of that mind, a time will come, that you ſhall know the contrary; when you will lament, and bewaile your folly, and preſumption with teares of bloud, when you will fall into another extreame, worſe then this: and that will be deſperation: into which evill many careleſſe ſinners doe oft fall in this life, and out of which they are with much difficultie (if ever they be) brought.

3. To deſpaire of mercy.

A third way by which Sathan labours to keepe people from Repentance, is deſpairing of mercy. For if the former tentation wil not ſerve the turne, then will

will hee turne his forces another way. His ſongs of mercie, ſhall bee changed into cryes of juſtice: that now the date of mercy is out: that now there is no poſſibility of gaining Gods love, which wee have loſt by our ſinnes. It will now bee loſt labour to repent, ſeeing wee have ſtood it out ſo long, grieving God with our ſtubbornneſſe, and rebellion; and deſpighting the Spirit of grace, which will never more come neere unto us. God can as well bee no God, as not bee juſt. And who are the objects of juſtice but ſinners? *For ſins ſake the wrath of God commeth on the children of diſobedience*, Col. 3. 6.

Whereas

Whereas formerly Sathan did beare us in hand, that all would at laſt bee well, betwixt God, and us: that wee need not ſcruple Gods mercy: Whereas before he did labour all he could to hide away our ſinne from our eyes, or elſe to cover them over with ſome fine complexion of profit, or pleaſure, or infirmitie, or youth: now hee playes the Draggon, now hee ſets our ſinnes in order before us: now hee ſhewes us the odious, and loathſome hew of ſinne, and how hatefull it is in Gods eyes: ſo hatefull, that for one ſinne hee once condemned the whole world, and curſed the whole earth: and will hee not

not bee as juſt in condemning of thoſe that are guilty(as we all are)of a world of ſinne?

Now Sathan labours to make us to poſſeſſe the ſins of our youth. Now doth he labour to bring to our remembrance old ſinnes, long forgotten. Hee will not be afeard to tell us of our greateſt, and moſt ſecret ſinnes: how at ſuch a time, in ſuch a place wee committed this, or that wickedneſſe, unto the which wee were the more imboldened,becauſe of ſecreſie, no mortall eye being neere to over-looke us: but Gods eye was over us: hee obſerved us in all our paſſages: he ſet downe all in the booke of his remembrance,

membrance, *&c.* And ſeeing wee have gone on ſo long in our wickednes, and would not bee reclaimed, nor taken off from the practiſe of every evill, but hardened our neckes againſt the counſells of God, and deſpiſed his correction, therefore now there is no way but one with us: dye, and periſh wee muſt, and ſhall, in the wrath, and diſpleaſure of a righteous, and juſt God.

Sinne is deadly only to thoſe that live, and dye in it.

But that this ſore aſſault may not beare any downe, or ſink them into the gulfe of deſpaire. I would have you know, that God (as I have ſaid before) hath bowels, yea, abundance of mercy, for all thoſe that grow wearie of their ſins, and

and by Repentance turne away from them. *When the wicked, turneth away from his wickednesse that hee hath committed, and doth that which is lawfull, and right, hee shall save his soule alive. Because hee considereth, and turneth away from all his transgressions that hee hath committed, hee shall surely live, and not dye*, Ezek. 18. 27, 28.

It is not the committing of sinne which cuts any off from mercie, for then it were woe with the best of Gods children; *For in many things wee sinne all*, Jam. 3. 2. But it is our wilfull, and stubborne holding on in a course of sinne that is deadly, and damnable. Know that the best of

Gods children are but in part regenerate: they carry about them bodyes of death: they oft (too oft) ſlip into thoſe evils which they have reſolved againſt, and doe daily pray againſt: yet ſeeing they walke not, nor warre *after the fleſh*, 2 *Cor.* 10. 3. Seeing they pleaſe not themſelves with thoſe evils which are diſpleaſing to the Lord, but grieve, and mourne for their failings, the Lord graciouſly doth paſſe by their iniquities, and tranſgreſſions, healeth all their infirmities, and ſupports them by his Word, and Spirit; ſo as immoderate ſorrow ſhall not ſwallow them up, neither ſhall they ſinke into that dreadfull

gulfe

gulf of despaire. The Lord bids such as these are, to be of good comfort, for seeing sinne lives not in them, they shall not dy.

Indeed to such as blesse themselves in any evill way, and blesse themselves in a course which God hateth, and all through a vaine confidence of Gods mercy, this comfort doth not belong: because God threatneth such as these are with wrath. Onely they whose consciences are awakened with the sense of their danger, and have seriously considered whether sinne, and Sathan, were carrying of them, and doe from the bottome of a contrite, and broken heart, call and cry for mercy;

cy; these (I say) shall receive mercy, *and find grace to helpe in the time of need, Heb.4.16.* whatsoever Sathan shall suggest unto them to the contrary.

That blessed, and holy Martyr *Bilney*, was much displeased with a learned Preacher, for inveighing against sin, in this manner; Behold, thou that hast lien stinking in thy filthy lusts, for sixty yeares space even as a beast wallowes in his dung; wilt thou presume in one yeare to get forward towards heaven in thine old age, as much as thou wentest backward towards hell in sixtie yeares? Is not this a goodly argument (said *Bilney*?) Is this to preach Repentance in the

name

name of Jesus? Had I heard such preaching of Repentance in times past, I had utterly despaired of mercy. Implying hereby, that mercy doth belong unto every repenting sinner, and that the doore of hope is never to bee shut against those that with purpose of heart doe turne unto the Lord. Nothing doth more derogate from the glory of God, then to despayre of mercy, wherein he professeth himselfe to delight so much: hee having a breast of mercy alwayes drawne out for humbled sinners to come unto. Therefore that which Sathan useth as an argument to drive us from God, let us use as a plea to bring us the neerer, and

the closer to God. The greater our sinnes are, the more need wee have to repent, and turne unto the Lord, because his mercies are many, and his glory will be the more in pardoning of our sinnes.

David knew that his sinnes were many, and grievous, yet hee knew there was a multitude of mercies in God, which was able to doe away all his sinnes, *Psal.* 51. 1. Gods mercies are above all his workes, and are they not then above ours? If wee could sin more then God could pardon, and forgive, there were some cause of despayre: but when his thoughts of mercy, are beyond our acts of sinne, why

why should wee feare? Therfore whensoever thy conscience siding with Sathan, sets out thy sinne in its hideous, and loathsome hue, labour thou by the hand of Faith to set out God in his glorious colours of infinite goodnes, and rich mercies. Tell Sathan that thy sinnes are not of so deepe a dye, as were the sinnes of *Manasseh*, who did sacrifice his children to the Divell, *and shed innocent blood exceeding much in Jerusalem, from corner to corner*, 2 King. 21. 16. Tell Sathan that thy sins are not so heinous, as were the sinnes of *Saul*, who *made havocke of the Church, and drew out of their houses, both men, and women, and*

put them into priſon, Act. 8. 3. yet the Lord tooke his time to ſhew mercy unto them, and why not alſo unto thee a poore penitent ſinner? Aſſure thy ſelfe that whatſoever thy ſinnes have beene, they fall ſhort of *Adams*, who was created holy, and had neere acquaintance with God, who gave him ſoveraigntie over all the creatures, and power to ſtand, if hee could: but yet he willingly overthrew himſelfe, and all his poſteritie, by yeelding to that tentation which he might have reſiſted, yet was he againe reſtored unto mercy.

The Lord is not a little diſparaged, when we have no higher thoughts of his mercy,

mercy, then our sinnes: or when wee goe about to bring Gods mercy downe to the modell of our apprehension. Let thy faith therefore bee able to lay hold of Gods gracious promise. The casting of Gods promise in Sathans face, would be able to *nonplus*, and silence him. This is one of Sathans masterpeeces, when he hath once brought us to sinne against the law of God, then to labour to bring us into a sinne of an higher nature, and greater danger, even to sinne against the Gospel of Christ, that so there might bee no remedy for us, when wee will cast away that playster of mercie, which through Christ

is provided for us.

The queſtion being demanded, which of theſe two ſinnes of *Cain* were the greateſt, the murdering of his brother, or his deſpayring of mercie: anſwer was made, that the latter was the greater: for whereas by murder he onely took away the life of his brothers body, by deſpaire he took away the life of his owne ſoule. Therefore, as thou loveſt thine own ſoul deſpayre not of mercy.

The child of God may relapſe and yet be renewed by Repentance.

4. If none of the three former tentations will ſerve Sathans turne, to drive us from the Lord, then goes he another way to worke with us. Hee labours to keepe us from renewing of our repentance, by making us-

us out of love with our former Repentance, hee will tell us it was but feigned, and counterfeit, and that we mocked God, and deceived our ſelves, with our falſe Repentance. Had our Repentance beene found, and ſuch as God accepted of, we would have kept our vowes which we made to God in the time of our humiliation, and ſo have ſinned no more againſt the Lord; wheras we have either relapſed into old, or falne into ſome new ſins: and therefore our condition is now worſe then ever it was. There was a time wherein wee did ſeek for mercy, and found it, being humbled for thoſe ſins which wee had formerly committed;

committed: but now having turned with the dog to his owne vomit, and with the washed sow to wallow in the old myre of sinne, or else to besmeare our selves with some new filthinesse; it is impossible that ever our peace should be made againe with God. And for this purpose hee will alledge Scripture: *It is impossible that they which were once lightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted of the good word of God, if they fall away, should bee renewed againe by repentance, Heb. 6. 4, 5.*

Give mee leave first of all, to give you the sense, and meaning of the Apostle

ſtle in theſe words, and then wee will try the ſtrength of Sathans argument, which is this; After relapſing, there is no renewing by Repentance.

In that place to the Hebrewes, the Apoſtle ſpeaks either of ſuch as have had onely a taſte of Repentance, and of the word of God, which many hypocrites, and unregenerate perſons have, in whom the worke of grace was never truly, and kindly wrought, neither did they ever know what true Repentance meaneth, or elſe hee ſpeakes (which I take to bee the proper, and genuine ſenſe of the place) of ſuch as falling away from the profeſſion of the Goſpell,

pell, become Apoſtataes, renouncing Chriſt, as the onely meanes of their life, and ſalvation. For ſuch as theſe are, to bee renewed by Repentance, is very difficult, if not impoſſible: *Seeing they crucifie againe to themſelves the Sonne of God, and make a mocke of him, Heb.6.6.* As *Julian* that Apoſtata, and back-ſlider did to his owne deſtruction.

Object. But may any be renewed by Repentance after relapſing?

Anſw. I would have you know, that there is no ſinne (onely that againſt the Holy Ghoſt excepted) into which the childe of God after true Repentance may not fall. For Repentance

tance onely takes away the guilt and punishment of sinne past, it doth not abolish all strength, and power of sinne to come: Repentance onely lessens, and weakens sinne, it doth not utterly expell sin out of us. For if Repentance bee the casting of all sinne out of the heart, then as well that sinne into which the child of God is relapsed, as any other sinne, and all other sinnes, as wel as that. But the childe of God, notwithstanding the casting of sinne out of his heart, may be againe prevented, and over-taken with sinne, and therefore with his old sinne, as well as a new; yea, and rather with old then new, because of

of his conſtitution, and ſome naturall pronneſſe, and inclination unto that ſinne, rather then any other.

That after Repentance the child of God may relapſe, is evident both by Scripture, and examples.

Conſider what S. *Paul* writes unto the Galatians, *Brethren, if any man be ſuddenly taken in any offence, yee which are ſpirituall, reſtore ſuch a one with the ſpirit of meekneſſe, conſidering thy ſelfe, leſt thou alſo be tempted, Gal. 6. 1.* Who are they that muſt reſtore him that is fallen? They that are ſpirituall, ſuch as have beene brought out of the ſtate of Nature, into the ſtate of Grace: ſuch as are

new

new creatures, ſuch as are in Chriſt, for oely ſuch are ſpirituall. But what Argument doth the Apoſtle uſe to put thoſe that are ſpirituall upon this charitable worke of reſtoring, and enjoynting thoſe that are fallen? no other then ſelfe-conſideration. *Conſidering thy ſelfe, leſt thou alſo be tempted.* Howſoever thou nowſtandeſt, through the helpe of the Spirit, and thy brother (being for a while left unto himſelfe) is fallen: yet caſt not off thy brother, ſuffer him not to periſh for the want of thy helpe; give him a lift, now at a pinch: for (I tell thee) his caſe, may ere it be long be thy caſe: thou (that art now ſpirituall) mayeſt

mayeſt fall as well as hee; thou alſo mayſt-bee tempted, thou mayſt fall into evill, as thy brother hath done before thee. Such tentations as man is incident unto, can no man (no not the beſt of Gods children) aſſure himſelfe from falling into, if God leave him but a while unto himſelfe. As may bee made plaine by divers examples in the Scripture.

Abraham through the weakneſſe of faith, and feare of danger, expoſed his wife, to the hazarding, if not the violating of her chaſtitie, by counſelling her to ſay, that ſhe was his ſiſter, *Gen.* 12.13. And afterward we find him, a ſecond time running the ſame

same hazard, *Gen.* 20. 2. *Samson* one of the Lords worthyes, both against the law of God, and his parents consent, falls in love with a woman of the Philistims, who loved neither his person (for then shee would never have cast him off as shee did, and tooke another) nor his Nation. And after this hee falls in love with another, as bad, if not worse then the former, for shee plotted, and conerived his ruine.

But you will say, that these examples prove not the point in hand, that is, the relapsing of the childe of God into sinne after repentance. Yes, they plainly proveit, unlesse we will bee so uncharitable, as to thinke

thinke that theſe holy men went on from one ſinne unto another without Repentance.

But what ſay you to *Iehoſaphat* king of *Iuda*? How ſharply did the Lord reprove him for ſiding with wicked *Ahab*, 2 *Chron.* 19.2. And ſhall we thinke that *Iehoſaphat* repented him not of his ſinne? *Yet after this did Iehoſaphat joyne himſelfe with Ahaziah, king of Iſrael, who did very wickedly*, 2 Chron. 20.35.

Thus you ſee that a child of God, may fall againe into one, and the ſame ſin. For howſoever Repentance ſtamps Gods image upon the ſoule: yet it puts not the ſoule into ſuch a frame,

frame, as it is made uncapable of future failings, for then we were in a ſtate of perfection, which man in this life cannot attaine unto. Repentance is the beginning, not the perfecting of grace. Grace is increaſed, according to that ſtrength which God puts into the ſoule by daily renewing it with the ſupplyes of his holy Spirit, againſt thoſe manifold incurſions of fleſhly luſts, and Satanicall tentations, wher withour poore ſoules are oft aſſaulted, and ſometimes with that prevalencie, that corruption (for a while) gets the upper hand, although it ſhall never get the kingdome. For although the child of God may

may yeeld, and give way unto ſinne, yet his conſent cannot be ſaid to bee abſolute, and intyre, of the whole man, but with ſome reluctation, and oppoſition of the regenerate part: which oppoſition howſoever it may bee little in reſpect of thoſe raging luſts, which being many, and violent, doe (for the preſent) beare downe before them all good motions of the ſpirit to the contrary: yet there is a time wherein the regenerate part doth revive (as it were) againe, and then the ſoule begins to abhorre, and loath its prevarications, and declenſions: then the poore relapſed ſinner plyes God at the throne of Grace for

new

new mercy: that he would not utterly forsake the poore confounded worke of his hands, but betrust him once againe with his holy Spirit, by which hee may be enabled to resist all future assaults of sinne, and Sathan. And that we may with the more confidence, sue unto the Lord for his grace, hee hath promised, that hee will heale our backslidings, and love us freely, *Hose.* 14.4. By backslidings, the Lord meanes, such sinnes as Israel fell into after their Repentance, and former healing: even these sinnes the Lord doth graciously promise to heale, if they repent of them. Gods love is alwayes free: and his free love

love is as well able to heale old ſores broken out againe, as it cured them at the firſt.

Why God oft leaves his children.

God that raiſed us up, when we were fallen, can (if he pleaſe) keepe us from falling any more: but he is pleaſed oft-times to leave his children to themſelves, not onely to let them ſee their owne weakneſſe, and what they are without his helpe: but alſo that they may have more experience of his goodneſſe and mercy, reſtoring them againe to grace, after their abuſe of his former love. Thus much is implyed by the Prophet *Jeremiah* in divers places of the third Chapter. In the beginning

doing (which is next unto it) nothing. Whence was it that *Ægiſtus* proved to be an adulterer? Idlenesſe brought him to that wickedneſſe, God made not man to be idle. Idleneſſe was not allowed *Adam* in the time of his innocencie: *Paradice* was no ſoyle for ſuch a ſtinking weed to grow in, as is idleneſſe. If *Adam* before his fall, was to fall to worke, although his labour ſhould have beene without any paine, or ſweat of browes: much more ſhould his fallen poſteritie bee doing, and the rather, becauſe we are ſo ready to fall into ſin when we be idle.

Every Chriſtian hath a race to runne, and this race

Wouldſt thou not be a prey to Sathan? wouldſt thou not be a ſervant unto luſt? Bee then carefull to be-husband every moment of thy time to the beſt aduantage of him that made thee. When that great and terrible day of the Lord ſhall come: when idle perſons ſhall be called to give an accompt of the many houres, dayes, nights, weekes, moneths, and yeares, which they have ſpent either in idleneſſe, or in ſinfull pleaſures: then will they (as many poore condemned malefactors have done at the place of execution) either cry out upon their Parents for bringing them up idlely without a Calling,

or elſe they will condemne themſelves for not walking conſcionably in that Calling, wherein they were trayned up, but followed their pleaſure, which kept them from Repentance, and brought them unto ſhame, and miſerie.

Little doe idle perſons conſider, what a ſting it will bee unto their conſciences, when they ſhall reflect upon their time miſpent: when they ſhall conſider how ſhort they have fallen of the end of their creation: what good they ſhould have done, and might have done, had they not beene beſotted with pleaſure. Will it not vexe, and gall their ſoules

is ſet before him, appointed unto him, *Let us runne with patience, the race that is ſet before us*, Heb. 12. 1. Which words doe imply two things.

Firſt, that wee muſt not be idle.

Secondly, that we may not live as we liſt. Wee muſt have imployment: and that imployment muſt bee warrantable, not ſuch as is of our own chooſing, but ſuch as is of Gods approving: elſe it were as good for us (if not better) to be idle, then to be evill occupyed, to be in an evill and lawleſſe worke.

No man muſt be a rule unto himſelfe, to chalke out unto himſelfe, what race, and courſe of life hee pleaſeth,

pleaſeth, he muſt runne the race that is ſet before him.

Chriſtianitie is a race: and the very name of a race implyes both labour, and diligence. Every creature hath a motion to the common good. Every celeſtiall body hath its race, and courſe to run: unleſſe when God (to ſhew his ſoveraigntie over them) will invert their order, and diſpoſe other-wayes of them. And ſhould man (the nobleſt peece of all Gods workes) be idle, and good for nothing? when as God created us to well-doing? Therefore abandon idleneſſe, which not onely inverts the order of nature, but is a hinderer of grace, and goodneſſe.

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(thinke you) when they ſhall conſider, how unweariedly they have poſted from Repentance towards Hell, in the purſute of their luſt, and pleaſures? How can theſe expect mercy from the Lord, when it will bee proved, that they have beene lovers of pleaſure, more then lovers of God, and through an habit of idleneſſe, made themſelves fit for no ſervice, but of their luſts? The unprofitable ſervant ſhall aſſuredly bee rejected, and cut off from the gracious preſence of his Maſter, and have his part among unbeleevers, and hypocrites, *Where ſhall bee weeping, and gnaſhing of teeth*, Mat. 24. 5.

Second-

Secondly, he that would not bee given up to pleasures, must take heed of evill company; For ungodly persons are Sathans factors, and agents to advance his kingdome by the helpe of pleasures. As even now I said of idlenesse, that it is better then evill doing: so I say of company, none at all is better, then that which is wicked, and ungodly. For there is a kind of venome, and poyson in the societie, and fellowship of godlesse people, which growes like a Gangrene; and mens soules are as ready to take the infection of sinne from the wicked, as their bodyes are to take the infection of the Plague from those that

2. Avoide evill companie.

have ſores upon them. One ſcabby ſheepe oft infects many that are ſound, as one rotten grape, corrupts all that are neere unto it. Wofull experience tells us how much miſchiefe comes by ungodly company.

There have bin many piouſly educated, trained up in a Chriſtian familie by godly parents, and have ſeemed to approve of the wayes of godlineſſe, all the while they have beene under government, and in the eyes of thoſe that gave them good example (*As Jehoash did that which was good in the ſight of the Lord all his time, that Jehoiada the Prieſt taught him*, 2 Kin. 22.2.) but when they have been

beene out of the sight, and reach of their governours, have fallen into ill company, and so have not onely falne from their former godly course, and practise, and their approbation of holy duties, but brought (through the lewd example of their wicked companions) to distaste, yea, to abhorre, and deride their former practise, so as at last they have beene transformed into scoffing *Ishmaels*, or almost incarnate divells, and proved as great factors for Hell, and limbes of Sathan, as any of their wicked crue. Therefore flye from evill company, as you would from Toads, or Serpents, they are the ve-

by quench-coale of all goodnesse, the bane, and poyson of all that come neere unto them. Be warned by those, who falling into ill company, have falne into evill courses, and at the last (when it was too late) have lamented their folly, and cursed the time of their acquaintance with those companions, which have brought them into poverty, if not to shame, and miserie. Had they not beene bestotted, or bewitched with pleasure, unto which ill company drew them, they might have beene profitable either to the Church, or Cómon-wealth, where as now they are fit for nothing but Sathans service.

Seeond-

Secondly, by the world you must understand riches, and profits which are a great lett of Repentance, and that diverse wayes.

2. Riches are a lett of Repentance.

First, because they exposeth unto many dangerous temptations. *They that will bee rich fall into temptation, and a snare, into many foolish, and hurtfull lusts, which drowne men in destruction, and perdition: for the love of money, is the root of all evill: which while some coveted after, they have erred from the faith,* 1 Tim. 6. 9, 10. and so must needes erre from Repentance, which (as you heard in the beginning) cannot bee without faith. What moved that hopefull young man in the Gospell to turne

turne his back upon Christ, and for ought wee know upon heaven too? was it not his riches? Mat. 19.22. Whereupon our Saviour tells his Disciples; *It is easier for a Camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God*, Ver. 24.

Secondly, riches must needs bee a lett of Repentance, becaufe they hinder the operation of the Word, which is one speciall meanes of Repentance, *The cares of this world, & the deceitfulneſſe of riches choke the Word*, Mat. 13.22. It is not poſſible for the word of GOD to thrive in a worldly heart. A covetous heart preferres gaine before godlineſſe, and the world

world before the Word. What kept those recusant guests, from that Wedding supper, unto which they were so lovingly invited, and called? was it not their profit? *Luk.* 14.18, 19. One had bought a farme, and must goe see it, and therefore desired to be excused. Another had bought five yoke of oxen, and hee must prove them, and therefore desired to be excused. Profit was a main cause of their absence. What is the cause that so many, so few times find the way to the Sanctuary? The world hangs upon their heeles, and they cannot goe. Some have their heads full, and some have their hands full, and some have

have their hearts full of businesse: so many yrons in the fire, that they cannot attend upon the dores of wisedome.

Others there be which neglect the hearing of the Word, in regard of that great charge, which they say they have, and cannot bee provided for by hearing of Sermons. If they had the world at will, as many have, they would be as often in Gods house, as others are: But let these take heed that this bee not the imposture of their worldly, and wicked hearts, to lay the fault upon things without them, whereas the truth is, the fault lyes in their owne bosome. It is not their

businesse,

buſineſſe, their charge, or attendance upon their calling which keepes them from the houſe of God: it is their worldly and covetous heart which hinders them. Their buſineſſe, their charge could not hinder them, if their diſtruſtfull, and worldly heart would further them. *To all things there is an appointed time*, Eccleſ. 3. 1. Buſineſſe in due time would bee diſpatched, and children (by Gods bleſſing) provided for, if they would firſt ſeeke GODS kingdome, and his righteouſneſſe. God will not ſuffer the righteous to bee forſaken, nor their ſeed to begge their bread, *Pſal.* 37. 25.

As

As theſe neglect the hearing of the Word, ſo there bee many that will give the word the hearing, but what hearts, and affections, do they carry with them? even ſuch as will admit the Word no further then their eares, but keepe it from comming neere their hearts. As the Iſraelites when they went into the wildernesſe, carryed *Ægypt* along with them, ſo theſe when they goe into the houſe of God, carry the world with them, whereby the Word proves unprofitable unto them. *Judas* heard Chriſt preach as much as other of the Diſciples, but covetouſneſſe, the love of money, kept the love of the Word

Word out of his heart, ſo that he profited not by any thing which hee heard. *My people ſit before thee, and heare thy words* (ſaith the Lord to his Prophet *Ezekiel*) *but they will not doe them*: and hee gives the reaſon, *for their heart goeth after their covetouſneſſe*, Ezek. 33. 31.

The belly, and bagge, have no eares. It is loſt labour to ſpeake of Repentance unto a voluptuous, and covetous heart whoſe affections are ſet upon pleaſure, and profit. The Phariſees heard Chriſt preach, but *they were covetous, and they mocked him*, Luk. 16. 14. The Uſurer, and covetous worldling can laugh in his ſleeve at the Preacher,

cher, when hee heares him inveighing against his usurie, and covetousnesse: He slights, and contemnes that doctrine which condemnes his practise: Riches puffe up people, and make them proud, & so they prove untractable, and unteachable. Consider what the Lord speakes to the King of Tyrus: *With thy wisedome, and thine understanding, thou hast gotten thee riches, thou hast gotten gold, and silver into thy treasures, and thy heart is lifted up, because of thy riches*, Ezek. 28.4,5. As a bladder, the fuller it is of wind, the more it swells, the bigger it growes: even so the more riches increase, the more the hearts of people are lifted up in pride,

pride, and the leſſe welcome they give the Word, for the humble heart is the teachable heart, *Pſalme* 25. 9. *The poore receive the Goſpell*, Mat. 11.6. Thus you ſee how the love of riches are a great lett of Repentance, in that they cauſe ſome to abſent themſelves from the Word: and thoſe that heare it, to ſlight and to contemne it through the pride of their hearts. Doth not experience tell us of many, who when they firſt began the world (as the ſaying is) and were of a meane condition, were loving, kinde, friendly, and helpfull unto their neighbours, according to their abilitie: and not onely ſo,

but

but were very forward in holy duties; frequent hearers, carefull ſanctifyers of the Lords day; diligent, and painfull in catechiſing and inſtructing their families, ſweet, comfortable, and profitable Chriſtians: but the world growing upon them: they growing rich, are now growne more ſurlike, proud, chubbed, hidebound, cloſe-fiſted, hard-hearted, lither, and ſlothfull in holy duties, as if they never had beene what once they were. Therefore as you love your ſoules, and deſire to know what true Repentance meaneth, beware of ſuffering the world to ſet too neere your hearts. If with *Martha* you will cumber your

your ſelves with multiplicitie of buſineſſe, and bee troubled about many things more then the Lord calls you unto, a thouſand to one, but you will neglect that one thing needfull. How is it poſſible that people ſhould keepe even reckoning with God, and a true accompt of their ſpirituall eſtate, when they have ſo many reckonings continually to make up with the world? When the mind, and heart is overcharged with multiplicitie of worldly buſineſſe; there is little or no time that can bee ſpared for the poore ſoule: little time for reading: leſſe time for prayer: and leaſt of all for Repentance, which is the need-

needfull, and the profitable duty of a Christian. Are there not many that when they begin to thinke upon their sinnes, when they begin to thinke upon their Repentance: when they begin to be-thinke themselves of their latter end, and of another world, have (by the helpe of Sathan) one wedge, or other of the world, to beat these good thoughts out of their heads againe, so as they vanish, and come to nothing? And so neglect the making of their peace with God, untill it be too late. Therefore that you may be the better able to prevent this mischiefe, which the love of riches hath brought upon too many,

observe

obſerve theſe following directions.

First of all you muſt not ſuffer riches to come too neere your hearts. *If riches increaſe, ſet not thy heart upon them*, Pſal. 62. 10. Hee doth not adviſe you to ſcatter your riches ſinfully, as many prodigalls doe their patrimonie, and inheritance: neither doth hee will you to abandon the poſſeſſion of your riches; for goodneſſe, and goods, will well accord in a gracious heart, and *Wiſedome is good with an inheritance*, as the Preacher ſaith, *Eccl.* 7. 13. but hee would have riches not to ſet too neere your hearts, leſt you ſhould idolize them; or leſt they ſhould prove as thornes

Set not your heart on riches.

thornes unto you, to hurt you. A good uſe may bee made of thornes, they are helpfull in their proper places. They are good to hedge up a way, or to ſtop a gappe, or to make a fire withall; but if you will ſet, or lye upon them, you ſhall find, and feele them to be thornes, noxious and hurtfull things, when they are not rightly uſed. Even ſo are riches; when they are not in the heart of man, when they are rightly uſed, they are good things, they are the bleſſings of God. *For it is the bleſſing of God that maketh rich*, Prov. 10. 22. Therefore riches are by *Moſes* numbred amongſt the bleſſings of God, *Deut.* 28.

But

But they are not ſo unto any that ſet their heart upon them. They are not ſo unto any, but thoſe that labour to have a ſanctified uſe of them, to doe good with them, and to honour the Lord with them, *Prov.* 3.9. He that ſets his heart upon his riches, diſhonours God the author, and the true owner of them: in beſtowing his heart upon his riches, which hee ſhould beſtow onely upon the Lord, as the Lord his due; *Give mee thy heart*, *Prov.* 23.26.

When people ſet their hearts upon their riches, then they make their riches, their chiefeſt joy, and delight; whereas they ſhould delight in the Lord

above all things. *Delight thy ſelfe in the Lord, and hee ſhall give thee, the deſire of thy heart*, Pſal. 37. 4.

He that ſets his heart upon his riches, will reſt upon them, and truſt in them, and ſo make a god of them. *The rich mans riches, are his ſtrong citie, and as an high wall in his imagination*, *Prov.* 18. 11. Is not GOD highly diſhonoured by riches, when people dare truſt in them, whereas they ſhould truſt in the Lord? *Pſal.* 4. 5. The Lord will not take this wrong at any mans hand, that he ſhould ſet his heart upon his riches. If any ſuch ſhould take ſome long journey, and allow (in his abſence) his wife a man to attend,

and

and waite upon her, and ſhee ſhould ſo farre abuſe her husbands love, as to ſet her affection upon him, whom her Husband hath left her, to be her ſervant, and beſtow that upon her ſervant, which is proper onely unto her husband, would he, could hee beare this unſufferable wrong, and injurie? What are Riches, but ſuch things as God hath given us to bee our ſervants? if wee ſhall dare to ſet our heart (which is proper unto the Lord) upon them; will the Lord brooke this diſhonour, and wrong? ſurely no. Therefore labour to lay up your treaſures in heaven, and then worldly riches ſhall never ſteale away your

hearts: *for where your treaſure is, there will your heart be alſo*, Mat. 6. 21. *Set your affections on things above, not on things on the earth*, *Col.* 3. 2. The higher the bird flyes, the further off ſhee is from the ſnare; ſo the higher our affections are pitched, the leſſe they will bee enſnared with things below.

Riches are nothing.

Secondly, he that would not have riches to be ſnares unto him, muſt bee convinced of the nature of riches, and of their worth in compariſon of our ſoules. The wiſe man calls them nothing. *Wilt thou ſet thine eyes upon that which is nothing?* So the old tranſlation hath it, *Prov.* 23. 5. Out of nothing, comes nothing.

thing. Riches can doe nothing for us in the evill day. They cannot eaſe us, or deliver us out of any paine. If God will let flye at us, any arrow of his wrath, and judgement, Riches cannot ſhelter us; *Neither their ſilver, nor their gold, ſhall bee able to deliver them, in the day of the Lords wrath*, Zeph. 1.18. Riches cannot ſtill, nor quiet the checks of an accuſing conſcience: neither can they each us one haires breadth neerer heaven: but rather beate us (being unſanctified) further off from heaven. Thus *riches are kept for the owners thereof to their hurt*, Eccleſ. 5.13. A man is never the better for his riches, nor never the happier.

pier. *A mans life consisteth not in the abundance of the things which hee possesseth, Luke* 12.15. If the life of a man, much more his soule is to bee preferred before riches: yea, before all the world. For one soule is of more worth then the whole world. The gaine of the whole world, is not able to countervaile the losse of one soule; *For what is a man profited, if hee shall gaine the whole world, and lose his owne soule? Or, what shall a man give in exchange for his soule?* Mat. 16.26. All the world cannot redeeme one lost soule; it cost more then so. Is it not then extream folly, and madnesse to hazard the everlasting welfare of our

our ſoules, for a little part of the world? for a few tranſitory riches? for nothing?

Thirdly, conſider to what end God hath put riches into thy hands: not that thou ſhouldeſt put them into thy heart, or put thy confidence in them: but that (as a good and faithfull ſteward) thou ſhouldeſt uſe them to the glory of God, and to thine owne, and others good. Aſſure thy ſelfe, that a time will come, when the Lord will call thee to an account as well of the improving of thy riches, as thy getting of them. If either of theſe have beene in a wrong way, other then God approves of, thou wilt ſmart

We muſt give an account of our riches.

for it, if thy Repentance doth not prevent GODS wrath. Take heed thou doſt not wrong God, or thine owne ſoule with thy riches, as thou doſt, if they keepe thee from Repentance. It is great wiſedome, and it will bee our happineſſe, ſo to uſe our riches here, that although wee muſt leave them behinde us (and God knowes to whom, whether to a wiſe man, or to a foole; whether to our friend, or our foe) and cannot carry them with us, when wee goe hence, and bee here no more, yet wee may carry the benefit, and the comfort of them with us: which wee ſhall aſſuredly doe, if wee be faithfull in the

the improvement of them.

To conclude this point. Is it ſo that Riches are ſo great a lett of Repentance. Then *take heed, and beware of covetouſneſſe*, Luk. 12.15. Take heed that you play not the fooles, as that rich man did, who encouraged his ſoule unto eaſe, and ſenſualitie, in regard of his abundance; *Soule, thou haſt much goods laid up for many yeares, take thine eaſe, eate, drinke, and bee merry*, Luk. 12.19. But God did not ſuffer him to enjoy them many houres. Woe be to thoſe Riches which ſteale away our hearts from God, or hinder our Repentance, and make us unmindfull of our latter end. Were it not better for a

man never to be rich, then to curſe the time that ever hee was rich? Oh, with how great indignation will many in the day of the Lord, looke upon their riches, when they ſhall conſider what ſervants, yea, what ſlaves they were unto their riches, over which GOD appointed them to bee maſters, or at the leaſt ſtewards: when they ſhall conſider, that if their riches had not beene, or if they had not been befooled, and beſotted with their riches, they might have enjoyed everlaſting poſſeſſions in heaven, which now they are deprived of. Therefore let all ſuch as want riches, reſt contented with their mean

and

and poore condition, and perſwade themſelves, that the Lord ſees what is beſt, and moſt expedient for them: that if they were as rich as many bee, they would mind Repentance, and ſalvation, as little as they doe: that if they were rich, they would bee as earthly, as ſenſuall, as godleſſe, and prophane as others are, and as little regard the everlaſting welfare of their ſoules, as others doe. Happy that povertie which keepes the ſoule rich. Happy is that poore ſoule that is rich in faith: hee ſhall *bee heire of the kingdome which God hath promiſed to them that love him*, Jam. 2. 5. But woe be to thoſe riches, which impoveriſh

poveriſh the ſoule. This cauſed Chriſt to ſay; *Woe bee to you that are rich, for ye have received your conſolation*, Luk. 6.24. They are in a wofull plight that have their conſolation, their happineſſe, their heaven here. But they are in a more woful caſe, that have no conſolation here, and ſhall have leſſe hereafter. And this is the condition of many covetous worldlings, who what with their toyle, and trouble in getting of their riches, what with feare of loſing, or parting with their riches, ſcarce know what a day, or a night, or an houre of comfort, and contentment meaneth, for feares, and cares, trouble, and anxie-

tie:

tie is their portion, both in life, and in death.

Thirdly, and laſtly, by the world you muſt underſtand the honour, and preferment of this world, which is alſo a great lett unto Repentance. Our deſire of being greater then we are, and above our preſent pitch, is an evill which wee tooke from our firſt parents: who when they were moſt happy, and glorious, had an itching appetite, and longing after more: they would needes be as *Gods*, *Gen.* 3. 5. So we their ſinfull off-ſpring not contented with our preſent condition, have (naturally) an ambitious deſire of being greater then we are. How are the hearts of

Honour is a lett of Repentance.

of many carryed after honour, and preferment? how doe they creepe, and crouch to the feet of great persons, which are able to advance them? what will they not say? what will they not doe? what will they not be, that they may bee great? what hazards will they not runne to get a little uncertaine glory, and honour in the world?

When the servants of *Balak*, had told *Balaam*, that their Master would promote him unto great honour, if hee would come unto him, *&c. Num.* 22. 17. How did *Balaam* stretch every veine in his conscience to gratifie *Balak* in the thing which hee desired, that so hee might obtaine

taine that honour which was promiſed unto him? And is it not thus with too many who uſe their wits, and ſtraine their conſciences for preferment? But that honour will bee dearely purchaſed, which doth coſt, or cauſe the ſhipwracke of faith, and a good conſcience. What was the cauſe that many of the Rulers which beleeved in Chriſt, durſt not openly confeſſe him? they were afraid of loſing their credit, and repute amongſt men; *for they loved the praiſe of men, more then the praiſe of God*, Joh. 12.43. *Pilate* was fore-warned by his Wife, to have nothing to doe with Chriſt, and his conſcience told him that

that there was no evill in him: yet rather then hee would hazard *Cæsars* displeasure: conscience must be stifled: the people must bee satisfied, and Christ must be crucified.

The desire of worldly honour kept off many from beleeving in Christ. *How can yee beleeve, which receive honour one of another, and seeke not the honour that commeth from God onely?* saith our Saviour Christ, *Joh.*5.44. If they cannot beleeve, which seeke honour one of another, how can they repent, when Repentance (as you have formerly heard) followes faith?

Therefore take off your hearts from affecting the honour

honour of this world, leſt you neglect that honour, which (as it makes a man truly noble here, ſo it) will make him glorious here-after.

Happy is that ſoule, whoſe greateſt ambition is to have grace, and favour with God: which will not be attained unto by being great, and glorious in the eyes of the world, but by being vile, and humble in our owne eyes. *For God reſiſteth the proud, and giveth grace to the humble*, 1 *Pet.*5.5.

Thus have I made it plaine unto you, how the things of the world, pleaſures, profits, and honours, are a great lett unto Repentance.

Secondly,

Worldly people are a lett of Repentance.

Secondly, by the world you muſt underſtand the people of the world, that is to ſay, ſuch as are not truly enlightned, nor effectually called, but live according to the courſe of the world. And theſe doe hinder Repentance two manner of wayes.

1. By their ſcornes and reproches.

Firſt, by their ſcornes, and contempt, which they caſt upon Repentance, and holineſſe. For as the Jewes told *Paul* of the profeſſion of the Goſpell, *that every where it was ſpoken againſt*, *Act.* 28.22. even ſo is the practice of true Repentance: moſt mens mouthes are opened againſt it: the men of the world doe ſtumble at it; yea, and doe vent their ſpleene againſt it,

it, as a thing contrary to their temper, and practiſe. Whatſoever filth or dung of ſcorne, reproach or ſlander, the ſcavingers of this world can rake out of the kennell of their uncharitable, and malicious hearts, is faire, and good enough to caſt in the face of Gods people. There are none ſo vile, ſo wicked and lewd as the godly are, if all bee true that the world reports of them, or if the ſcornefull, and reproachfull tongues of the world, can make good men bad.

But I would have you know (my brethren) that this hath alwayes beene a tricke of Sathan to beate off people from Repentance, by perſwading them that

that it is the practiſe of none but a few hypocrites, who looke demurely, and ſadly as if they were ſorrowfull, and mourning Chriſtians, whereas they are a pack of hypocrites, who with their ſighs, and grones would feigne, gull, and deceive their neighbours. Doe not wonder at this, that Sathans agents dare thus blaſpheme the practiſe of Repentance in the godly. For if Sathan durſt be ſo impudent, as to impeach the credit of ſo holy a man as *Job* was, when God himſelfe had given a teſtimonie of his holineſſe; *that there is none like him in the earth; a perfect, and an upright man, one that feareth God, and eſchew-*

escheweth evill, Job 1. 8. Nay, when Sathan durst belye God himselfe, as he did, to our first Parents in Paradise: no marvell if his children, and instruments, whose tongues are set on fire by hell, feare not to poure out their slanders, and reproches upon the people of God.

From hence it comes that all the wayes of the godly have so bad a construction from the world. If *John* Baptist will sequester himselfe, and live a more retyred life then ordinarie: if he will not bee sociable as others are in eating, and drinking, hee shall be said to have divell. If Christ will be more open, and eate, and drinke, more

more familiarly with o-thers, he ſhall bee called a pot-companion, a *winebibber, a friend and companion of Publicans, and ſinners*, Mat. 11.19. So that the world cannot digeſt the people of God, whether they bee faſting, or full. Let them ſpeake, or doe little or much, or nothing: yet if they ſpeak not and doe not as the world do, they muſt feele the laſh of their tongues, ſpeaking evill of them, becauſe *they runne not with them to the ſame exceſſe of ryot*, 1 Pet. 4.4. So that for feare of the ſcornes, and ſlanders of the world, many young Proteſtants are oft beate from Repentance, and the practice of holineſſe: by this

this meanes Religion is oft-time blasted in the blossome, and Sathan hath prevailed more this way, then by fire, and faggot, in the time of persecution.

Therefore, that none may be disheartened from Repentance, and godlinesse, because there is so much contempt, and scorn cast upon it, know that scornes, and reproaches, have been the lot, and portion of the godly in all ages. Consider what the Prophet *Isaiah* said; *Behold, I and the children whom the Lord hath given me, are as signes, and wonders in Israel*, Esa. 8.18. The Prophet *Jeremiah* was had in dirision daily, and every one mocked him, *Ier.* 20.7.

How

How did the drunkards deride *David*, and make ſongs of him upon their ale-bench? *Pſalme* 65.12. Were not the holy Apoſtles accounted, as the filth of the world, and *the off-ſcouring of all things?* 1 Cor. 4.13. In the Primitive Church the Chriſtians were houted at by the Pagans, as if they had beene Owles, or monſters: Neither did the Pagans onely deride, and ſcorne them, but alſo looſe, and carnall Chriſtians at large, ſuch as had a heart and conſcience for any thing, but pietie and holineſſe. And thus it is now, and ſo will bee to the end of the world. Such as will not follow the courſe of the world, ſuch as

as will not revell, ſwagger, ſweare, &c. ſhall bee branded: *As then hee that was borne after the fleſh, perſecuted him that was borne after the ſpirit, even ſo it is now*, Gal. 4. 29.

Thinke not therefore the worſe of Repentance, and holineſſe, becauſe the world ſets light by it, and ſpeakes ſo hardly of it, but rather approve of it, and entertaine it the rather: for that thing cannot (in likely-hood) be evill, which the wicked of the world crye downe, and ſpeake evill of. Aſſure your ſelves, that a time will come, wherein the Lord Jeſus (who came to *call ſinners to repentance*, *Mar.* 2. 17.) Will juſtifie

the practiſe of Repentance to the faces of all the ſcorners thereof: when they themſelves, ſhall befoole themſelves, *Wiſedome* 5. 3. for taking up a parable of reproch againſt the godly, whom they ſcorned, and had in deriſion daily. Gods people ſhould with a great deale more cheerefulneſſe, and comfort beare the reproch, and ſcorne of the world, becauſe they have not onely the teſtimonie of a good conſcience which ſpeakes peace unto them; but their record, and witneſſe is in heaven, who will honour them the more, the more they are reviled, or railed upon for righteouſneſſe ſake. *Bleſſed are they which ſuffer perſecution*

secutions for righteousnesse sake, for theirs is the kingdome of heaven, Mat. 5. 10. Assure your selves that the Lord takes notice of all the scornes, and scandalls that are fastened upon his people for his sake. Therefore be not beate off from Repentance by them, but rather follow it the closer. If to turne from evill wayes, and courses, bee to bevile in the eyes of the world, take up *David* his resolution, and say, *I will yet bee more vile*, 2 Sam. 6. 22. The practise of Repentance, and holinesse, may make you stinke in the eyes of the world; but it will make you precious, and glorious in the Lords esteeme, and with all good

men. And that hatred which you receive from the world, for goodneſſe-ſake, ſhall bee abundantly recompenced, and rewarded with the love, and favour of God.

Obiect. But the greateſt number of people, yea, great ones, noble ones, wiſe ones, learned ones goe not this way, but are of another mind, and therefore why ſhould wee be ſingular? why ſhould not wee ſubmit to the judgement of our betters, and doe as they doe? If Repentance, and a holy life were ſo abſolutely neceſſary, the wiſe, and great men of the world, would (no doubt) be as forward as any other in the practiſe of it. What, doe

doe you thinke that they have not ſoules to ſave as well as others, and intend to goe to heaven as well as any other whatſoever they bee? Or doe you thinke, that ſo many great, and learned men are in an errour?

Anſw. This long objection hath ſtrongly prevailed (no doubt) with too many; and turned them out of the way of Repentance. They ſee great ones, and learned ones, and the moſt ſort of people little regarding it, and therefore, they reſolve to be of the ſtrongeſt ſide, to hold with the multitude, and to doe as the moſt doe. But this they would not, they durſt not doe, if they would make

Gods word, the man of their counſell, and ſearch the Scripture, whether it be ſafe doing, as the moſt doe, or no. What ſaith Chriſt, *Mat.* 7. 13, 14. *It is the wide gate, and broad way, that leadeth to deſtruction: and many there bee which goe in thereat. But the gate is ſtraite, and the way narrow, that leadeth unto life, and few there bee that find it.* By which words it is evident, that it is not ſafe going the way in which the moſt goe. Which way walked the greateſt part of the people in the dayes of *Elias*; when *Iſrael had forſaken the Covenant, broken downe the altars of the Lord, and ſlaine his Prophets with the ſword?* 1 King. 19. 10.

Kings,

Kings, Prieſts, Rulers, and people went all of them the broad way, the wrong way, they all ſerved *Baal*. What had become of *Elija*, if hee had gone downe the ſtreame with the multitude? or if the example of great ones had prevailed with him? Is it not then extreame folly, and ignorance to thinke that any courſe or practiſe is the more warrantable, and ſafe, becauſe that the multitude approve of it? Doth not the Scripture ſay, *Thou ſhalt not follow a multitude to doe evill?* Exod. 23. 2. Wee are to walke by rule: not by example;

But perhaps many great men, and aged men doe, as the moſt doe. *Obiect.*

Answ. But, *great men are not alway wise, neither doe the aged alway understand judgement*, Job 32. 9.

Object. But wise men goe the same way.

Answ. *The wisedome of the prudent, is to understand his way*, Prov. 14. 8. *If they have rejected the word of the Lord, what wisedome is in them?* *Jer.* 8. 9. True wisedome beginneth with the feare of the Lord, *Psal.* 111. 10. And, *the feare of the Lord, is to hate evill*, Prov. 8. 13. Hee is a wise man that walkes according to the word of God, *Deut.* 4. 5, 6. *When wisedome entreth into thine heart, and knowledge delighteth thy soule, then shall counsell preserve thee, and understanding shall keep thee; and*

and deliver thee from the evill way, Prov. 2. 10, 11, 12. Therefore whatsoever the world esteeme of men for wisedome, if they bee not guided by Gods word, if their wisdome, and knowledge bee not sanctified, such as helpeth them towards heaven, the Lord accounts them no other then fooles. Such as are worldly wise, or wise to doe evill, but have no knowledge to doe well, are a foolish people, *Ier.* 4. 22. Dare you say, that the Spirit of God, which is most wise, and true, would call men by their wrong names, or nick-name them, as wee say? Such as walke not according to the word of God,

are by his Spirit termed a foolish people, and will you then dare say, they are wise people? This were to condemne the wisdome, and truth of the Spirit of God.

Examples may lead us out of the right way, but shall never be able to keep us from punishment, if we will follow them. How shall wee ever be able to looke the Lord in the face, when he shall come against us, and say, Did not I cause my Word to bee written for your instruction, and learning? Did not I say unto you, *This is the way, walke in it?* How durst you then preferre the humours, and judgements, and practises of men, be-

fore my rules, and directions? How durst you follow the example of Wise, and great ones, when my Word told you, *how that not many wise men after the flesh, not many mighty, not many noble are called?* 1 Cor. 1.26.

Take heed therefore how you follow the example of any which follow not the rule of Gods Word. Follow not the multitude. For the most are the worst. Christ his flocke is but a little one, Luk. 12.32. The sheepe of Christ, *heare his voyce, and follow him*, Joh. 10. 27. They follow not the world. The sheep of Christ compared with the goates of the world, are but a little

tle flock, a ſmall compa-nie. Goe into the greateſt Aſſemblies, and Congre-gations that are, and ſup-poſe thou wert able to ſingle there out, firſt deſ-perate prophane wret-ches, after them covetous worldlings, after them perſons which abhorre the practiſe of pietie, and the power of godlineſſe; and laſt of all, take out all hy-pocrites, and counterfeit profeſſors, which have a forme of knowledge, make a ſhew of godlineſſe, but have denyed the power of it, and then let it appeare whether the remnant, are not a ſmall number, or no, few in compariſon of the reſt. *Many are called, but few are choſen*, Matt. 22. 14.

Shall

Shall it not then bee our wiſedome to labour, and endevour that we may bee of the number of theſe few?

Howſoever this be one of Sathans ſtratagems, by which he beats poore ignorant ſoules off from Repentance, yet God teacheth his children wiſedome to avoyd this tentation, by perſwading their hearts, not onely of the neceſſitie of ſpeedie Repentance, but alſo that it will bee their wiſedome to uſe the meanes wich may lead them to heaven, though alone, rather then to goe the broad way to hell for company.

Then woe worth that helliſh, and deſperate reſolution

lution of some who will doe as the most doe, for then (if they doe goe to hell) they shall bee sure to have store of company. Oh how little doe these know, or imagine how poore, and miserable that comfort will bee, which they shall receive in hell from their company. What comfort is it to a condemned traytor, to consider that there be many to be hanged, and quartered with him? But if this were a comfort to malefactors, as some have said it is, yet shall it not be so to the damned, and tormented soules in hell. The old saying is not verefied there; The more the merrier, for the contrary will be

be found there, the more, the ſadder, the more, the greater will each others ſorrow, and miſerie be. It cannot eaſily bee determined, whether it were ſelfe-love, or brotherly love, which moved *Dives* in Hell, to be ſo earneſt with *Abraham*, that one might be ſent from the dead to his living brethren, *leſt they alſo come into this place of torment*, Luk. 16. 28. For my part I beleeve that hell is no place of exerciſing charitie towards others, any farther then it concernes themſelves; and that *Dives* did wiſh that his brethren might be kept out of Hell, leſt their preſence ſhould increaſe his torture.

Second-

2. The prosperous life, and quiet death of ones, is a great lett of Repentance.

Secondly, the people of the world are a great lett of Repentance, in regard of their outwardly prosperous, and peaceable life, and death. When ignorant people behold those that enjoyed abundance of outward benefits while they lived, clad in scarlet, and fine linnen, faring deliciously every day, singing to the Viole, and dancing their measures out of measure: such as seldome, or never knew what troubles, or afflictions meant; their webbe of prosperitie, woven without any knot, either in warpe, or woofe; I say, when they behold such as these are dying without any feares, or terrours, without any per-

perturbation of minde, or checke of conſcience, but confident of life, and ſalvation, preſently they conclude, that they dyed in a good, and bleſſed eſtate, although they never looked after Repentance, and therefore for their parts, they reſolve to doe, and live as they did, in hope that they ſhall have as peaceable, and quiet an end, as they had.

Now, that none may be deluded, by reaſon of the outward proſperitie, and quiet end of the men of this world, out of an erronious conceit of their happineſſe, it will not be amiſſe to acquaint you with theſe particulars.

Firſt, Whence it comes to

to paſſe, that many wicked, and godleſſe perſons, doe ſwim in abundance, living, and dying in great plentie, and proſperitie.

Secondly, that howſoever the eſtate, and condition of ſuch men, ſeemed to be peaceable, yet they enjoyed no true peace.

Thirdly, that howſoever they lived jovially, and were frollick perſons, yet they never knew what true joy meant.

Fourthly, and laſtly, that the latter end, and death of ſuch men, is neither happy, nor pious, howſoever it may appeare outwardly to bee peaceable, and comfortable.

For the firſt of theſe, whence it comes to paſſe,

that the wicked ſo flouriſh, and proſper in this world.

Worldly men have large conſciences.

Firſt of all, you muſt know that worldly people have large conſciences for any thing, but for God and goodneſſe: conſciences which wil digeſt any indirect, and unlawfull means of getting goods, and honours. They that have a will to be rich, care not by what meanes, by hooke, or by crooke, they may increaſe their ſubſtance. Oathes, lyes, flatteryes, uſurie, oppreſſion, extortion, betraying, and condemning the innocent (as *Ahab* ſerved *Naboth* whoſe vineyard he thirſted after) that ſo they may increaſe their owne ſtock. It is no difficult thing for ſtirring braines

braines, and large consciences to increase riches, when they care not what they say, what they doe, nor yet what others beare, or suffer, so be it they may be gainers thereby.

Sathans agents.

Secondly, the men of the world are factors, and agents, for Sathan, they doe him service, and therefore he labours to gratifie them againe with such things as they most desire, and delight in. The Divel is subtile, and to please his servants, hee will provide lettice for every ones lips. If he meet with *Achan*, he will be sure to provide a wedge of gold to cast in his way, to ensnare him. Hee failes not, some way or other, to give contentment

ment unto his ſervants, that ſo they may doe him the more cheerefull, and faithfull ſervice, and bee the more careleſſe, and regardleſſe of their owne ſoules.

Thirdly, the Lord is pleaſed (often-times) to multiply outward benefits upon many wicked, and godleſſe perſons: partly to leave them without all excuſe in the day of Judgement: they ſhall not ſay, that the want of outward things was the cauſe that they were wanting, either to God, or to their owne ſoules, they have no pretence for their unthankfulneſſe, and the abuſe of thoſe benefits which hee hath beſtowed upon them.

For

For may not the Lord justly lay the heavier load of wrath, and vengeance upon those whom formerly hee laded with varietie of outward blessings, and they by way of requitall, laded him with their rebellions, and transgressions?

There is no peace to the wicked

Secondly, whereas worldly men are supposed to live a peaceable, and a quiet life, there is no such matter. For, *there is no peace, saith my God to the wicked*, Esa.57.21. Their outward estate may be free from troubles: their *houses are peaceable without feare, and the rod of God is not upon them*, Job 21.9. yet may they bee full of inward vexations, and disquietnesse.

neſſe. Wicked perſons being deſtitute of the Spirit of God, want true peace, which is the portion *of the Iſrael of God*, Gal.6.16.

There is no peace with God, or with our owne conſciences, untill wee be juſtified by faith, as the Apoſtles ſpeake, *Rom.* 5.1. *Being juſtified by faith, wee have peace towards God, through our Lord Jeſus Chriſt.* What peace can wicked, and graceleſſe perſons have, ſo long as they live in enmitie againſt the Lord? They whoſe minds are ſet in evill workes, are the Lords enemies, *Col.* 1. 21. They beare armes againſt the Lord, and doe continually make head againſt his holy Spirit, and there-

therefore want true peace, which is a fruit of the Spirit. The peace of wicked men, is a graceleſſe peace, and that which is no better then warre with God.

The wicked want true joy.

Thirdly, their joy is as little, and as falſe as is their peace; If peace bee wanting, true joy cannot bee preſent: for true, and ſound joy, ariſeth from the ſoules apprehenſion, and perſwaſion of its peace with God. True joy, and peace, is in beleeving, *Rom.* 15. 13. What true joy can hee have, that hath no evidence, or aſſurance of being at peace with God? but is in continuall danger of being areſted with ſome judgement or other? What true joy can he have, who taſteth

taſteth no favour, findes no ſweetneſſe in the word of God, which is the very joy and rejoycing of a ſanctified heart? *Jer.* 15. 16. No, no, it is no other then a falſe, and feigned joy that wicked men have. Their laughter is but madneſſe, *Eccleſ.* 2. 2. Their joy is like unto the blaze of a few thornes under the pot, *Eccleſ.* 7. 8. which is alſo ſhort. And which is worſt of all: their joy is the ſeed of ſorrow, and mourning. Hence it is that our Saviour Chriſt pronounced a woe againſt the jolly, and joviall ones of the world. *Woe be to you that now laugh: for ye ſhall waile and weepe, Luk.* 6. 25.

Fourthly, and laſtly:

Wicked ones dye not in peace.

howsoever their death may outwardly appeare peaceable, and comfortable, yet you must know, that wee cannot certainly determine of the estate of mans soule by the manner of its going out of the body. For as a good man may have a sad end, and dye both miserably, and uncomfortably in respect of outward appearance: so a wicked and graceless person may dye cheerefully, and peaceably.

A child of God may dye uncomfortably.

The child of God may have a death wherein there may be much impatience, and uncomfortable behaviour: wherein there may be not onely idle, but many evill passages, blasphemie, raving, and the like:

all

all which may arise, not from the distemper of his soule, but from the distemper of his braine, through the violence of his disease, which put him (it may be) beside himselfe. Besides, his uncomfortable behaviour in his sickness might grow from the violence of some temptation, God letting Sathan loose upon him, partly for the punishment of some sinne committed in the time of his health, for which hee had not been sufficiently humbled, and cast downe: which some others hearing of, or seeing the uncomfortable, and unquiet end of one that was reputed godly, may peradventure bee the more set a-

gainſt godlineſſe: ſaying, If this bee the end of the Religious: if this bee the end of thoſe that are alwayes either praying, or talking of Scripture matters, God keepe mee from the practiſe of thoſe men that dye thus uncomfortably.

Of the other ſide: a graceleſſe, and godleſſe perſon, may have a quiet, patient, and (as they call it) a lamb-like death. In his ſickneſſe, he may be voide of feares, or perturbation of minde: he may ſhew no uncomfortable carriage, or behaviour, the Lord ſo diſpoſing of him in wiſdome. Yet let mee tell you, that the unquiet ſickneſſe, and the uncomfortable death of

of the one, may be the paſſage unto everlaſting joy, and peace, whereas the quiet, and lamb-like death of the other may be the way unto endleſſe woe, and miſerie. For in that great and ſolemne day of the Lord, inquirie will be made, not altogether how people have dyed: but what manner of life they lived: not altogether what their carriage, and behaviour was in their ſickneſs, and death, but what was their courſe of life. True it is, that God may bee ſo gracious, and mercifull, as to give Repentance at the laſt, and vouchſafe a happy death unto one, that lived a lewd and wicked life: but a holy, and godly life, ſhall

assuredly end in a blessed, and happy death, howsoever the manner of the soules going out of the body, may bee both uncomfortable, and also fearfull. *Marke the upright man, and behold the just: for the end of that man is peace,* Psal. 37. 37.

Let not therefore the unquiet, or uncomfortable end of the godly, cause any to stumble at godlinesse: neither let the prosperous life, and quiet death of the men of the world encourage any to hold on in the way of impenitencie. For wicked persons are oftner, and sorer punished then the world takes notice of. The feares, the care, the gripes, and pangs which

which they sometimes feele, are not alwayes seene in their faces, nor writ in their foreheads. They may carry things at the best before others smoothly, as if all were well, and nothing amisse with them; but if the filthinesse, and loathsomenesse of their soules were discerned, if their inside were turned outside, their prosperous estate would not bee envied, but rather pitied.

Now I come to the third lett of Repentance, our Sinnes.

3. Our sinnes are a great lett of Repentance.

Sinne may be said to be a lette of Repentance two manner of wayes. Actively, in respect of it selfe, and Passively in respect of us.

Sinne is deceitfull.

Sinne is actively a lett two manner of wayes.

First, in regard of the deceitfulneſſe thereof.

Secondly, in regard of that ſtrength, and power which it hath over us.

First, ſinne is an exceeding great lett unto Repentance, in regard of the deceitfulneſſe thereof. For ſinne is full of ſubtiltie, and deceit, as it appeares by the teſtimonie of the Spirit in divers places of the Scripture. *The old man is corrupt, through the deceivable luſts*, Eph. 4.22. *Exhort one another daily, while it is called, To day, leſt any of you bee hardened through the deceitfulneſſe of ſinne*, Heb. 3.13. *Every man is tempted, when hee is drawne away by his*

his owne concupiscence, and is enticed, Jam. 1.14. Sinne is ever more haling, and pulling, egging, and enticing the poore soule to consent unto it, to act, and commit this, or that evill.

Sinne must needes bee subtile, in that it came from the Divell, that subtile Serpent, and is furnished with his wiles, and wisedome to advance it selfe, and to beguile us. And herein lyeth the masterpiece of sinne its deceit, in that it doth alwayes present it selfe unto us, either masked, and coloured over with profit, or pleasure: or else seemes unto us lesser then it is. It is not with sinne, as with some kind of glasses, which

make things to appeare far greater then they are: sinne alwayes seemes lesse then it is.

Hence it comes, that some being reproved for their sin, presently answer, I hope this is not so great a matter, I would none did worse. The wish is good, but it were woe, if none did better.

Others are ready to say, They hope God will not take account of them for this, or that thing, seeing they doe no worse. Little Repentance (they hope) will serve their turne, if they doe no more. Thus they are deluded with a conceit of the smallnesse of their sinne: and by continuing in sinne, come (before

fore they are aware of it) to have their hearts hardened by the deceitfulnesse of sinne. For sinne by little, and little, drawes them on, untill it hath got such fast hold of them, that when they would, they shall bee unable to shake it off.

Sinne is powerfull.

Secondly, sinne hinders Repentance, in regard of the strength and power thereof. And this strength, and power of sinne, the Scripture layes down two manner of wayes.

First, by ruling in us, and over us.

Secondly, by binding of us, and keeping of us under.

First, sin is said to have a ruling, and commanding power;

power; *Let not sinne therefore reigne in your mortall bodyes, that ye should obey it in the lusts thereof*, Rom. 6. 12. Sinne hath such a commanding power in all unregenerate persons, that they give themselves as servants to obey it, Rom. 6. 16. They give their members, servants to uncleanesse, and to iniquitie, to commit iniquitie, vers. 19. So that as subjects and servants, are at the beck, and bay of their Soveraignes, and Masters, readie at their command to doe them service, and to obey their will, and pleasure: even so are our members naturally ready for the service of sinne, in any thing it shall command.

Yea,

Yea, sinne rules, and reignes not onely as a King, but also as a tyrant over us, first labouring to advance, and set up it selfe, and to pull downe us. Is not death the pulling downe, and the ruine of a man? *Sinne raignes unto death*, Rom. 6. 16.

Againe, it will not permit us to submit to Gods lawes. *It is not subject to the law of God, neither indeed can be*, Rom. 8. 10.

Secondly, sinne hath the strength, and power of a law. *I see another law in my members, leading me captive unto the law of sinne, which is in my members*, Rom. 7. 23. Lawes are not only rules for the directing, and ordering of a mans life, but

but they have also a kind of power, and authoritie to bind us, and to keepe us under, so as wee cannot safely swerve from them. Such power hath sinne over all unregenerate, and unsanctified persons; it keepes them under, and suffers them not to swerve from its rules. It (too often) puts Gods own deare children, beside their godly purposes: causing them, not onely to leave undone that good which they would, and should performe, but also to commit that evill which they would, and should shunne, and avoid. As *Zarah* (who first put forth his right hand, as if hee were desirous to come out, but *Pha-*

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rest thrust him aside, and gets out before him: even so it is with the child of God. The Spirit (oft-times) puts forth its hand in some holy motion, unto some good action, which (it may be) is set upon, with a purpose to effect it: but, by and by, sinne, in regard of its deceitfulnesse, and power, diverts this motion and action, and gets out before it.

Oh, how nearely then doth it concerne us to cut sinne short betimes! We should doe with sin, as we doe with our marish walls, when the waters have made any breach in them, we set upon the breach with all possible speed, to make it up betime, because every

every tyde that comes in, will make the breach the greater: so that (if it be let alone too long) it growes either past recoverie, or is regained with much difficultie, and great charge. Even so it is with sinne (as formerly you have heard) if you let it alone, it will grow at last so strong, and powerfull, that the course thereof will either not be put by, or with exceeding much difficulty.

Nothing holds downe the soule in the service, and slavery of sinne, more then custome of sinne. For the corruption of our nature, hath gotten such strength by customary sinnes, that nature, is added unto nature. And custome doth so

ſo ſway, and beare downe the ſoule in the way of wickednesse, one linke of ſinne drawing on another: that there is a kind of impoſſibilitie of breaking any linke of this chaine which leades unto deſtruction.

Oh my brethren, that I could prevaile with you! oh that the Lord would perſwade your hearts, that your yeelding unto any ſinne, will bring you at laſt into a dolefull, if not a lamentable condition! Men (for the moſt part) are provident, and wiſe enough to ſhun that which may hurt their bodyes, and to prevent ſuch diſeaſes as are either deadly, or dangerous, but ſo fooliſh, and impro-

improvident are they, that they seldome, or never, seriously consider into what a woefull, and miserable plight those sinnes which they willingly yeeld unto, and doe continually commit, will one day bring them. God may be so gracious, and mercifull, as to bring them at last out of this condition, that they perish not in their sinnes: yet before ever they come to get assurance of this to their owne soules, their consciences (I know what I speake) for yeelding so farre, and so long unto sinne, will one day bee in such horrour, and terrour, that they would give any thing they have, that their hearts, and

consciences might be freed from those feares, and miseries they grone under.

Secondly, sin is a great lett unto Repentance passively, in regard of that great love, and affection which naturally wee beare unto it. Sinne is so intirely, and dearely loved, that the sinner is loth to part withall, or let it goe from him. *Zophar* speaking of the old sinner, whose bones were full of the sins of his youth, and lay downe with him in the grave, renders a reason hereof; *Wickednesse was sweet in his mouth, and he hid it under his tongue, and favoured it, and would not forsake it, but kept it close*, *Job* 20.12.13. The maine cause

Wee love sinne too much.

cause why sinne tarryed so long by the old sinner, so as he would not leave it so long as his life lasted, but carryed it to the grave with him, was that love, and league which was betwixt him, and his sinne. Hee loved it so dearely, it was so sweet unto him, that by no meanes hee would part withall. Hence it is that sinne is sometime teazmed our right eye, sometime our right hand, and sometime our members. *Mortifie therefore your members which are on earth, fornication, uncleannesse,* &c. *Col.* 3.5. Sinnes are called our earthly members, not onely in regard of inhabitation, dwelling in our members, or of actions, because the

the members of our body doe act ſinne, or ſinne acts in them: but alſo in regard of our affection. Sinne being as deare unto an unregenerate perſon, as his members are. Many a man hath loſt a joynt, a member, rather then hee would loſe, and leave his ſinne.

So deare is ſinne unto the wicked, they love it ſo well, that they diſlike (but not hate) thoſe that deſire, or endevour to bring them out of love with their ſinne. Why doe wicked and godleſſe perſons ſo hate the word of God? Is it for any harme the Word doth, or intends them, that they oft are ſo offended at it, and ſtorme againſt it? ſurely no. But becauſe

because the Word discovereth their sinne. *For every man that evill doeth, hateth the light*, Joh. 3. 20. The Word is hated also, because it would make a rent, and breach betwixt the sinner and his sinne. The Word labours to pluck the pot from the drunkards mouth: it would pull *Herodias* out of *Herods* armes, it would stop the swearers mouth, that hee may sweare no more, and from hence groweth that hatred which sinners beare unto the Word of God.

Why did *Ahab*, and *Jezabel* so hate *Elijah*? why are many godly Christians so hated of their neighbours? is it not because they tell them of their sins, and

and desire to bring them out of love with their sinnes. How many faithfull Ministers have lost the love of the people, because they would bring them out of love with their sinne? Sin is so sweet, so deare unto the wicked, they like it so well, that they dislike the Word, and all those that speak against them for their sinnes.

Now, that sinne may not stand in your way, to keepe you from Repentance, consider of these particulars.

First of all, I would have you know, that all the while you live in the love of any one sinne, you live in the hatred of God. For if the love of God bee the

Love of sin is the hatred of God.

the hatred of sinne, it must needs follow, that the love of sinne, is the hatred of God. The love of God, and the love of sinne, are things incompatible, and cannot possibly dwell together; *Yee that love the Lord, hate evill*, Psal. 97.10. Sinne (as I have formerly spoken) is enmitie, and they are Gods enemies, whose *minds are set in evill workes*, Col. 1.21. Wicked persons are every where in Scripture stiled Gods enemies, *Psal.* 37.20. and haters of God, *Rom.* 1.30. Is not this a fearefull, and a dangerous condition, to be one of Gods enemies, to be a hater of God, and to be hated of God? These may flourish, and prosper for

for a while, but destruction will be their end, for although *The workers of wickednesse doe flourish, yet shall they bee destroyed for ever.* Psal. 92.7. *Who hath beene fierce against him, and prospered?* Job 9.4. *Thine hand shall find out all thine enemies, and thy right hand shall find out them that hate thee,* saith *David,* Psal. 21.8.

Hee that sins, is of the divell.

Secondly, all those that live in the love of any sin, or are under the power, and command of sinne, are of the Divell; *for hee that sinns, is of the divell,* 1 Joh. 3.8. And is not this a lamentable, and wofull case, for people to be under the power of the Divell? Sins are Sathans agents, and statists: where sinne beareth

ſway, there is Sathans throne, hee lords it there. Sathan is *the prince that ruleth in the ayre, euen the ſpirit, that now worketh in the children of diſobedience*, Eph. 2. 2.

Sinne worketh ruine.

Thirdly, ſinis the high-way to ruine, and deſtruction; *For is not deſtruction to the wicked, and are not ſtrange puniſhments to the workers of iniquitie?* Job 31. 3. Is not this a lamentable caſe, that man who out of the very principles of nature cannot but deſire happineſſe, and abhorre miſerie, eſpecially his own ruine; yet ſhould bee in love with the cauſes of miſery, and ruine, and abhorre that which ſhould make way to happineſſe here,

here, and hereafter? Oh what disorder, and confusion hath sinne brought into mans nature? Every other creature is naturally carryed unto that which is helpfull unto it, and shunneth that which is offensive, and hurtfull. Onely man is in love with his owne band, and loves that best, which he should most loath, because it will doe him most hurt, and procure him most woe.

Who shall helpe us, or doe us good in the evill day, when by our sin wee have made God our enemie, and pulled downe his judgements upon us? Sin dividing betwixt God and us, moveth him to leave us to our selves, *to eat of the*

fruit of our owne way, and to bee filled with our owne devices, Prov. 1.31. It is Repentance, and well-doing, that inables us *to commit our ſoules cheerefully to him*, 1 *Pet.* 4. 19. or that will procure mercie, and grace from God, to helpe us in the time of our need.

Sin procureth condemnation.

Fourthly, and laſtly, ſin makes way unto condemnation; *For if yee live after the fleſh, yee ſhall dye*, Rom. 8. 13. *The wicked ſhall turne into hell, and all nations that forget God*, Pſal. 9. 17. *Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God*, Job 18. 21. Theſe things ſeriouſly conſidered of, and layed to heart, ſhould (methinkes)

thinkes) not onely awaken, ſecure ſinners out of their ſweet ſleepe of ſinne, but alſo gaſter them out of their ſinnes; and provoke them unto ſpeedy Repentance. It ſhould worke in them a true deteſtation, and hatred of ſinne, ſeeing it ſets God againſt them, puts them utder Sathans power, layes them naked, and open to judgements in this world, and plungeth them into everlaſting torments in the world to come.

But there is a great deale of ſweet pleaſure and contentment in ſinne? *Object.*

You are deceived. Sinne can afford neither true pleaſure, nor yet true content. Unto the fleſh ſinne *Answ.*

is delightfull, and pleaſing, but it is ſuch pleaſure, as is both ſhort, and bitter in the end.

The delights of ſinne are but ſhort; *The pleaſures of ſinne laſt but a ſeaſon, Heb.* 11.25. And they have a bitter farewell. As *Abner* ſaid unto *Joab*, 2 Sam. 2.26. *Knoweſt thou not, that it will bee bitterneſſe in the end?* Woe, ſorrow, horrour, and eternall torments, will be the end of ſinne, if we turne not from it the ſooner. What folly, yea madneſſe is this in people, to purchaſe eternall woe, and miſerie, with a little momentanie, and ſhort pleaſure, as I ſaid formerly?

Sinne is delightfull in the

the acting, but it will bee bitter in the reckoning. If people had eyes to see the consequents of sinne, or hearts to bee affected with the woe which followes sin, they would not love, and delight in sinne, as they doe. *David* found sinne bitter in the end, howsoever it was pleasing at the first. He bought the pleasure of sinne, with the losse of the sweet, and comfortable presence of Gods holy Spirit: with the losse of the feeling of Gods love and favour. The Spirit was gone. Gods loving countenance was gone. His strength, and abilitie to performe duties was gone. Comfort was gone. And what came in stead of

theſe? ſorrow, feare, weakneſſe, horrour, &c. Hee could not now pray with that feeling, and comfort of the Spirit. Hee could not now ſpeake to God with that boldneſſe, which formerly hee had done. The enemies of God, of the other ſide blaſphemed the name of God, by reaſon of his ſin: ſo that ſinne brought *Davidinto* marvellous ſtraits, and plunged him into much griefe, and heart-ſmart.

Oh take heed to your ſelves, and bee wiſe betimes. If Gods deare children have ſmarted ſo much, for being too bold with ſinne, what will bee the end of thoſe that cannot

not be brought out of love with ſinne? *If judgement begin at the houſe of God, what ſhall bee the end of them which obey not the Goſpell,* 1 Pet. 4. 17.

But there is a great deale of gaine, and profit in ſinne? *Obiect.*

But will that gaine countervaile the loſſe of Gods love, and favour? the loſſe of inward peace, yea, the loſſe of a mans ſoule? If it were poſſible for any man by ſin to gaine the whole world, he ſhould be a great loſer, if this cauſe the loſſe of his ſoule. *For what ſhall it profit a man, though hee ſhould winne the whole world, if hee loſe his owne ſoule? Mat.* 16. 26. If covetous worldlings, whoſe deſire *Anſw.*

is set upon riches, could be convinced of this truth, there would not bee so much defrauding, and circumventing, as there is amongst them: the faces of the poore should not bee ground by their usurie, and extortion: there would not bee that cry through oppression, that is in the world. Happy is that soule which maketh godlinesse his gaine, and can bee content with that portion of outward things, which God in his owne way, is pleased to bestow upon him. But woe will bee to him that coveteth an evill covetousnesse, *Heb.* 2. 9. Woe will bee to him that blesseth himselfe in a way which God curseth. *Hee hath*

hath devoured substance, and he shall vomit it up again: for God shall draw it out of his belly, Job 20.15. Take heed therefore that outward profit doth not occasion that losse which thou wouldst willingly regaine, with the losse of the whole world, if it were in thy possession?

4. Now I come unto the truth, and last let unto Repentance, which commeth from our selves. The greatest lett unto Repentance lyeth within us, in our owne bosomes. All other outward letts formerly spoken of, from Sathan, from the world, or from sinne, could not hinder us, if our own naughty hearts would further us. What harme

harme can fire doe, when it meets with matter which is not combustible? Cast as much fire, as you will into the water, and it will doe no hurt by burning. Sathan, the world, or sin, could not fire us, if wee were not of a combustible matter, apt to take fire.

Now, amongst many other evils in man, there bee especially two, which are the great letts of Repentance.

The first is Ignorance; The other is Hardnesse of heart. Both which (Saint *Paul* tells us in one place) are maine causes why people live like Gentiles, *Eph.* 4.18.19. *Having their cogitations darkned, and being strangers from the life of God, through*

through the ignorance that is in them, because of the hardneſſe of their heart, which being paſt feeling, have given themſelves unto wantonneſſe, to worke uncleanneſſe with greedineſſe.

Ignorance muſt needs be a great impediment unto Repentance: for people are ſo farre from loving, and deſiring things unknowne, that *they ſpeake evill of the things they know not*, 2 Pet. 2. 12. When men know not the danger of ſinne, nor ſe the neceſſitie of Repentance, no wonder if they follow the one, and ſhun the other. They that be whole, regard not the Phyſician; but they that are ſicke, *Mar.* 2. 17. Who feares that danger which

Ignorance a lett of Repentance.

which he is ignorant of. If one stood with a sword drawne, and were ready to runne it into him that is blind, hee would feare no danger, if he knew it not. The will and affections are moved according to our understanding. A man doth neither feare, nor love, nor hate, nor desire any thing, but according to that apprehension which hee hath of it in his understanding. If impertinent people knew, or did beleeve how dangerous their case is, untill by Repentance they have made their peace with God, they would neither suffer their eyes to sleepe, nor the temples of their head to take any rest, untill they had

had humbled their ſoules before the Lord. Ignorance breeds ſecuritie: and from ſecuritie comes impenitencie. Hence it is that ſinnes are ſometimes called ignorances, as if they tooke their riſe from ignorance: as in ſome ſort they doe. For what evill will not hee doe, who knowes not whether he doth well, or ill in ſo doing, and knowes nothing to the contrary, but that he may ſafely doe what he doeth?

As the blind eat many a flye, ſo ignorant perſons ſwallow downe many ſins without any checke, or ſcruple. *They are a people that erre in their heart, for they have not knowne my wayes*, Pſal. 95. 10. When people regard

regard not the knowledge of the wayes of God, hee doth justly deliver them up unto a reprobate mind, to doe those things which are not convenient, *Rom.* 1. 28. It is knowledge, and judgement, which makes a man to *discerne things that differ*, Phil. 1. 9, 10. where knowledge is wanting, a man can discerne evill from good, no more then a blind person can judge of colours. Whence comes it that so many people flatter themselves, and trust in God upon other termes then himselfe hath proposed to be trusted in, make fayre weather with their poore soules, and lay claime to that heavenly inheritance, when they have

have nothing but evidences of hell to ſhew for it? Is it not from their Ignorance? Laodicean-like they flatter themſelves, ſaying; *I am rich, increaſed with goods, and have need of nothing; not knowing that he is wretched, and miſerable, and poore, and blind, and naked,* Rev. 3. 17.

It is no wonder to heare of, or to ſee people ſtumble, and goe out of the right way, when they are in darkneſſe, or have no eyes to ſee their way; *Hee walketh in darkneſſe, and knoweth not whether he goeth, becauſe the darkneſſe hath blinded his eyes,* 1 Joh. 2. 11. Ignorance is darkneſſe, which whoſoever liveth and dyeth in, ſhall bee caſt into

into utter darkneſſe, where is weeping, and gnaſhing of teeth for evermore, *Mat.* 25.30. *For the Lord Jeſus ſhall ſhew himſelfe from heaven, with his mighty Angells in flaming fire, rendring vengeance unto them that doe not know God, and which obey not the Goſpell of our Lord Jeſus Chriſt,* 2 *Theſ.* 1.7,8.

What will become of all thoſe that ſay, *they deſire not the knowledge of the wayes of God?* Job 21.14. What will become of thoſe which will not accept of ſalvation upon thoſe conditions, and termes, which it is offered in the Goſpell: that is Faith and Repentance. Without knowledge there

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can be no faith: and without faith no ſalvation; *Therefore* (as *Eliphaz* ſaid unto *Job* 22. 21.) *acquaint thy ſelfe, I pray thee, with God, and make peace, thereby ſhalt thou have proſperitie. Lay up his words in thine heart, if thou returne to the Almightie, thou ſhalt be built up*, &c.

2. Hardneſſe of heart, a lett of Repentance.

A ſecond evill within us, hindring Repentance is the hardneſs of our hearts, when wee cannot bee wrought upon, but reſolve to hold on our old wayes, and courſes whatſoever we heare, or know, to the contrary. It is reported of *Zedekiah*, that *Hee hardened his necke, and made his heart obſtinate, that hee might not returne to the Lord his God,*

2 *Chro.*

2 *Chron.* 36. 13. Had not his heart beene obſtinate, and hardened, hee might have repented: but after hardneſſe of heart, a man can hardly repent. *Thou after thine hardneſſe, and heart that cannot repent*, *Rom.* 2. 5. When ſinne hath once warped, and woven it ſelfe into the heart of a man, then his heart growes more, and more hardened, *by the deceitfulneſſe of ſinne*, *Heb.* 3. 13.

The Lord is pleaſed in much patience, and mercie to ſpare, and forbeare ſinners, to paſſe by their iniquities, and tranſgreſſions, not to execute the fierceneſſe of his wrath upon them, that ſo *his patience, long-ſuffering, and bountifulneſſe*

fulneſſe might lead them unto repentance, Rom. 2.4. *For God is patient towards us, and would have no man to periſh, but would all men to come to repentance*, 2 Pet. 2. 9. But woe, and alas, how is this patience of the Lord abuſed? How ready are many to thinke that God is well enough pleaſed with their ſinfull courſes, becauſe no apparant judgement is ſeene upon them, to manifeſt Gods diſlike of their wickednesſe? *Becauſe ſentence againſt an evill worke, is not executed ſpeedily, therfore the heart of the children of men is fully ſet in them to doe evill*, Eccleſ. 8. 11. But God will aſſuredly meet with them in the end. *It ſhall not bee*

bee well to the wicked, becauſe he feareth not before God, verſe 13. For the patience of God being abuſed, will at the laſt bee turned into furie againſt thoſe that are hardened in ſinne, and will not repent.

And the condition of ſuch as theſe are, is the more lamentable, in that thoſe meanes (whereby God bringeth people (ordinarily) home unto him) will not worke upon a heart hardened with ſin.

Theſe meanes, are Inſtructions, and Corrections, which are loſt upon thoſe that are hardened.

Inſtructions will not work upon them, for they have eyes, but ſee not; they have eares, but heare not;

not; they have hearts, but understand not. *I have sent unto them my servants the Prophets, rising up early every day, yet would they not heare, nor incline their eare, but hardened their necke*, Jer. 7.26. *They made their hearts as an adamant stone, lest they should heare the words of the Lord*, Zac. 7.12.

Neither will corrections worke upon a hard heart. *Pharaoh* had judgement upon judgement: plague upon plague, but none of them would work upon him, or his people, because, *Hee hardened his heart, both hee and his people*, Exod. 9.34.

How many judgements did the Lord inflict upon *Israel*, to humble them? one

one judgement treading upon the heeles of another: yet, nor yet, nor yet *have yee returned unto mee, ſaith the Lord*, Amos 4. 6. 8. 9. To be given over to hardneſſe of heart, is to be plunged into a condition almoſt incurable, but that all things are poſſible with God, *Who can take away the ſtony heart out of your body, and give you an heart of fleſh*, Ezek. 36. 26.

Therefore bee earneſt with God in prayer, that he would create in you new hearts, ſoft, and flexible hearts, ſuch as may take the impreſſion of Gods word in them: leſt going on in ſinne, *You heape up wrath unto your ſelves, againſt the day of wrath, and of*

of the declaration of the juſt judgement of God, Rom. 2. 5.

Meanes of Repentance.

Now I come to the ſecond thing which I propounded unto you, & that is the meanes of repentance: For howſoever the Letts of Repentance bee many, and powerfull, yet (as good *Ezra* ſaid in another caſe, *Ezra* 10. 2.) *There is hope in Iſrael concerning this:* in that our mercifull God hath graciouſly appointed meanes and helpes, which being rightly uſed, and carefully followed, will worke Repentance in us.

1. The word of God.

The firſt, and principall meanes of working Repentance where it is not, is the word of God. *Iohn the Baptiſt did preach the baptiſme of repentance, for the*

remiſsion of ſinnes, Marke 1. 4. *Jeſus began to preach, and ſay, Amend your lives: for the kingdome of God is at hand*, Mat. 4. 17.

Now the word of God workes Repentance after this manner;

Firſt of all by inlightning the darkneſſe of our underſtanding; *The people that walked in darkneſſe have ſeene a great light*, Eſa. 9. 2. This light was the light of knowledge by the Word, ſent unto thoſe that lived in ignorance; *The Word* (ſaith *David*, Pſal. 119. 105.) *is a lanterne unto my feet, and a light unto my path.* Many erre (as I ſaid even now) becauſe they are in darkneſſe. The want of knowledge, is a maine

cauſe

cauſe of people their erring both in judgement, and in practiſe. *You erre, becauſe you know not the Scriptures*, Mat. 22.29. Are they like to repent, and turne from ſin, that know not the nature, and danger of their ſinne? By the Word commeth the knowledge of ſinne, *Rom.* 5.20.

Secondly, the word of God is the ſpeciall meanes of humbling ſinners. Pride puffes up, and ſwells the heart: but the word of God, made effectuall by the Spirit, is able to pricke the heart, and let out that windie matter which cauſed it to ſwell. The Word is able to abaſe us, by abating thoſe high conceites

which wee have of our ſelves. *After I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did beare the reproach of my youth*, Jer. 31.19. How came *Ephraim* to be ſo much aſhamed, and confounded? Inſtruction wrought this humiliation in him. *When I heard* (ſaith the Prophet *Habakkuk* 3.16.) *my belly trembled, my lippes ſhooke at the voyce, rottenneſſe entered into my bones, and I trembled in my ſelfe.* The Word is Gods arme, not onely to breake downe the ſtrong holds of ſinne, and Sathan, but alſo to caſt downe imaginations, *and every thing that is exalted*, 2 Cor. 10.5.

Third-

Thirdly, the word of God is the ſpeciall meanes of working faith, *Rom.*10. 17. The law firſt diſcovers the danger of our ſinne, and then humbles us in regard of our danger; gaſters us out of our old courſes, and makes us cry out (as thoſe ſcoffers of the Apoſtles did, when they heard *Peter* thunder out their danger) *Men, and brethren, what ſhall wee doe, Act.*2.37. Then are we fit to entertaine, and welcome the ſweet promiſes of the Goſpell, by which we are made to *partake of the divine nature*, 2 Pet.1.4. The promiſes of the Goſpell being beleeved, doe helpe us to *clenſe our ſelves from all filthineſſe of the fleſh*

and ſpirit, and grow up unto full holineſſe in the feare of God, 2 Cor. 7. 1. Thus you ſee how the Word worketh Repentance.

Want of the Word, is a wofull thing.

How pittifull then is the condition of ſuch people as want the Word? how is it poſſible that theſe ſhould come to have a true ſight of their ſinnes, or to be humbled for them? theſe are like to live and dye without Repentance. Doth not experience tell us, that many places wanting the preaching of Gods word, are like unto petty hells, where all manner of deſperate impietie, and prophanneſs dwels, where the Divell keepes open market, all manner of lewdneſſe, & wickedneſſe, being

being there ſet to ſale? Whereas the learned preaching of the Word in many places hath cauſed Sathan like lightning to fall downe from heaven, *Luk.* 10.18.

What thankes doe wee owe unto the Lord for the continuance of this his holy ordinance, the miniſtry of the Word? A greater bleſſing we cannot partake of. Therefore let us with all readineſſe, and thankfulneſſe welcome the Word, as the ſpeciall meanes of our converſion, and ſalvation. It is a good ſigne that the Lord hath a people to bee gathered together, or to be builded up, where hee maintaineth the preaching of the Word.

The Lord commanded *Paul* to continue preaching the Word in *Corinth, for he had much people there,* Act. 18.10. Therefore as you desire to have Repentance, or any other grace wrought in you, attend upon the Word; and be earnest with the Lord in prayer, that hee would crowne his owne ordinance with his blessing: that hee would bore your eares, & open your hearts to receive the Word, for *neither is he that planteth any thing, neither hee that watereth, but God that giveth the increase,* 1 Cor. 3.7. It is neither the tongue of the speaker, nor the eare of the hearer, which can cause the Word to fructifie, if God give

give not a bleſſing unto it.

Give diligent heed unto the things which you have heard, leſt at any time you ſhould let them ſlip, Heb. 2. 1. Bauke not any opportunitie of hearing, becauſe thou knoweſt not whether this day, or the next, the Lord may ſend his word home unto thy conſcience, ſo as it ſhall bee able to bring thee home unto him. As the Preacher ſpeakes of ſowing, *Eccleſ.* 11. 6. *In the morning ſow thy ſeed, and in the evening let not thy hand reſt: for thou knoweſt not whether ſhall proſper, this or that, or whether both ſhall bee alike good.* So ſay I of hearing. Heare in the morning, and heare in the after-noone, becauſe thou knoweſt not

when the Angel may ſtirre in theſe living waters for the healing of thy leprous ſoule.

God ſees and beholds us.

A ſecond helpe unto Repentance is to bee oft, and ſeriouſly taken up with the conſideration of Gods attributes. As his omniſcience, his power, his greatneſſe, and his juſtice. A great cauſe why ſo many people continue in ſinne, is a wicked conceit, which they have of Gods not ſeeing them. *How ſhould God know? can hee judge through the darke cloudes? Job* 22.13. The Ancients of the houſe of *Iſrael* committed idolatry in the dark, *every one in the chamber of his imagerie, for they ſaid, The Lord ſeeth us not*, Ezek. 8.12.

8.12. Is it poſſible that any thing ſhould bee hid from his eyes, who is every where, filling both heaven, and earth, with his preſence? *Can any one hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord?* Jer. 23.24. The darkneſſe hideth not any thing from God, for darkneſſe, and light, are both alike to him, *Pſal.* 139.12. *All things are naked, and open unto his eyes,* Heb.4.13. *Hee is accuſtomed to all our wayes,* Pſal.139.3.

Whether-ſoever wee goe, his eye goes along with us: for hee is above us, beneath us, before us, behind us, not onely without us, but alſo within us.

The Lord beholds us in all

all the things wee doe, and *will bring every worke unto judgement, with every ſecret thing, whether it bee good or evill*, Eccleſ. 12.14. God hath a booke of remembrance, *Malac.* 3. 16. And the dead ſhall be judged of thoſe things that are written in the bookes, *according to their workes*, Rev. 20.12.

The Lord takes notice of our ſpeech. *For there is not a word in my tongue, but loe, thou knoweſt wholly, O Lord*, Pſal. 139. 4. The Lord hath heard all your oathes, your blaſpemies, your lyes, your ſlanders, your reproachfull, and ſcornful ſpeeches, all your cruell ſpeakings: hee ſees the gall, and the bitterneſſe of

of your hearts, from whence your curſed ſpeakings have proceeded.

The *Lord will come to give judgement againſt all men, and to rebuke all the ungodly, of all their wicked deeds, which they have ungodly committed, and of all their cruell ſpeaking*, Jude 15. *Of every idle word that men ſhall ſpeake, they ſhall give account thereof in the day of judgement*, Mat. 12. 36.

The Lord takes notice of all our thoughts; *Thou underſtandeſt my thoughts a farre off*, Pſal. 139. 2. *And ſhall judge the ſecrets of all hearts*, Rom. 2. 16. Many ignorant people think, and beleeve, that thoughts are free, and that they may thinke

thinke what they pleaſe, without any offence, but they are deceived. For howſoever our thoughts are free, in reſpect of others knowing them. *For what man knoweth the things of a man, ſave the ſpirit of a man that is in him,* 1 Cor. 2. 11. Howſoever our thoughts are free alſo in reſpect of anothers commanding of them, no man can command, or diſpoſe of the thoughts of another man: yet our thoughts are not free in reſpect of God, for hee both knowes them, and will alſo judge them. *God tryeth the hearts, and reines,* Pſal. 7. 9. And wee muſt be accountable to the Lord for all our thoughts: therefore *Peter* adviſed *Si-*

mon

mon Magus to pray God, that if it be poſsible, the thought of his heart might bee forgiven him, Act. 8. 22.

God calls for the ſervice of our thoughts, as well as of our lippes, and hands. Be afraid to thinke that before God, which thou wouldeſt bee afraid, or aſhamed to doe, or to ſpeake in the preſence of men. For thy thoughts, are workes, and acts in Gods account. What though thou diddeſt never ſtrike any, nor offer him any outward violence? yet a miſchievous, or bloudy thought makes thee a murderer, in Gods eye. *Whoſoever hateth his brother, is a man-ſlayer*, 1 Joh. 3. 15. What thou didſt never actual-

actually defile thy body with carnall copulation? yet luſting in the thought, makes thee an adulterer in Gods eye. *Whoſoever looketh on a woman, to luſt after her, hath committed adultery already with her in his heart*, Mat.5.28. That our thoughts are workes before the Lord, may alſo be gathered out of *Ier.*17.10. *I the Lord ſearch the heart, and trie the reines, to give to every man according to his wayes, and according to the fruit of his workes.* If it be thus, doth it not neerely concerne us to looke unto our wayes? Shall any dare to commit evill in ſecret, as if the Lord were not preſent to obſerve him? Wee put out our owne eyes,

eyes, not the Lords, when wee either thinke, or ſay, God ſees us not.

Were people convinced of this truth, would they, durſt they be ſo bold to ſinne in ſecret, as they are? Were it not deſperate boldneſſe, and worthy the halter, for one to cut a purſe, or to doe murther in the preſence of the Judge? Whither ſhall we goe from Gods Spirit? or whither ſhall we flye from his preſence? *Pſal.* 139.7. He that thinkes he can hide himſelfe from God, or keep himſelfe out of Gods hand, let him conſider what the Lord ſpeakes to ſuch; *Amos* 9. 4. *I will ſet mine eyes upon them for evill, and not for good.*

Secondly,

God is great in power.

Secondly, take notice of the Almightie power, and greatneſſe of God, how ſtrong, how powerfull he is, how able hee is with eaſe in the turning of an hand to avenge himſelfe of all the workers of iniquitie. Why doe the beaſts of the field tremble, when the Lyon roares? is it not becauſe they feare the power of the Lyon, who is able to teare them in peeces? *Our God is a conſuming fire*, Heb. 12.29. *It is a fearefull thing to fall into the hands of the living God*, Heb. 10.31. *Who can cruſh us, and breake us in peeces, like a potters veſſell*, Pſa. 2.9. Did people beleeve how ſtrong, and terrible the Lord is, would they, durſt they

they goe on in their ſins? durſt they flye in the face of God, as they doe? *The Lord is ſlow to anger, but hee is great in power, and will not ſurely cleare the wicked*, Nahum. 1.3. *Circumciſe therefore the fore-skinne of your heart, and harden your necks no more, for the Lord your God, is God of gods, and Lord of lords, a great God, mightie and terrible*, Deut.10.15.16. Theſe words *Moſes* uttered unto the *Iſraelites* to beate them off from ſinne, and to humble them before the Lord: ſeeing by their ſinne they provoked him to wrath who is ſo great, and terrible, one that will take vengeance of all that goe on in ſinne; *Therefore I am troubled*

bled (ſaith *Job* 23. 15.) *at his preſence, and in conſidering it, I am afraid of him.*

Sinne provokes the Lord to wrath, and *fire is kindled in his wrath, and ſhall burne to the bottome of hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountaines*, Deut. 32.22.

O conſider this, yee that forget God, leſt hee teare you in peeces, and there be none to deliver you out of his hands, *Pſal.* 50.22. The longer you goe on in ſinne without Repentance, the ſtronger ſhall you (one day) find, and feele Gods arme to be in puniſhing of you; *Surely God will wound the head of his enemies, and the hairy pate of him that walketh*

keth in his ſins, Pſa. 168.21.

Thirdly, be perſwaded of the juſtice, and righteouſneſſe of God. *The Lord is righteous in all his wayes, and holy in all his workes*, Pſal. 145.17. *Shall not the Judge of the world doe right?* *Gen.* 18.25. And is not this a part of Gods righteouſneſſe, to reward every one according to his workes? Great ſins, muſt, and ſhall have great puniſhments. The Lord can as wel ceaſe to be God, as not to be juſt, and righteous: and being juſt, will proportion his judgements to our ſinnes. The Lord hath commanded the Magiſtrate to puniſh offenders, how much more ſhall the Lord? For if it bee equitie with men to

God is moſt juſt, and righteous.

to punish offenders, surely Gods justice will not suffer sinners to goe alwayes unpunished.

Object. But doe not many wicked persons live at ease, in fulnesse, and prosperitie, not plagued, or punished all their life long?

Answ. True it is that the Lord suffers many wicked, and graceless people, to goe unpunished in this world: but is their condition ever the better, because they are the longer spared? No, no, but farre the worse. For tho the Lord spares them here, in his mercy, yet in his wrath hereafter they shall receive the greater punishment, their damnation being the more just and deserved.

The

The wicked of the world are oft a long time ſpared, for theſe ends;

First, becauſe their ſins muſt be ripe, and full, before the Lord will take them to doe. The Lord told *Abraham*, that hee would not, as yet, caſt out the Amorites: *for the wickedneſſe of the Amorites was not yet full*, Gen. 15. 16. There is a bound, and a ſtint, ſet to every ones ſin how farre he ſhall goe. All the while the wicked live, they ſinne; ſinne is growing, whiles they are living: and when it is ripe, God will ſend his Angell with the ſithe, or ſickle of his righteous judgement to cut him downe. The day of the Lord, is the day *of the*

The wicked goe long unpuniſhed.

the revelation of his righteous judgement, Rom. 2. 5.

Let not wicked persons blesse themselves in their wayes, because they prosper, and goe unpunished. God is a just and righteous God: hee useth slow, but sure punishment, and will make good the slowness of his revenge, by the greatness of his punishment, when it shall light upon impenitent sinners.

Neither let the godly fret, or bee grieved at the prosperitie, and impunitie of wicked persons. They are sorely punished, in that they are not restrained (by corrections) from sinne. Desperate is the case of that Patient, whom the Physitian

Physitian gives over, and lets him eat, and drinke what he pleaseth. Unlesse God should presently cast the wicked into hell, hee cannot testifie his wrath against them more, then in not restraining them from sinne.

Secondly, God suffers the wicked long to goe unpunished, that so they abusing his great patience, and long-suffering, may at the last receive the greater, and deeper condemnation. *What if God will suffer with great patience, the vessels of wrath prepared to destruction?* Rom. 9. 22. What if God will deferre the judgement of some wicked ones? will it any way advantage them? is

their cafe ever the better? have they any cauſe to boaſt? no, no. For the Lord tarryeth the longer, that their ſinne, in abuſing his patience, may bee the greater, and ſo their puniſhment the more. For the higher the Lord lifts up his hand to ſtrike the wicked, the longer it is before it falls, but it falls the heavier. The longer that Gods juſtice is boyling upon the furnace of his wrath, the more ſcalding hot it will bee when hee poures it out upon the wicked.

The conſideration whereof me-thinks, ſhould work our hearts unto ſpeedy Repentance, and not preſumptuouſly to goe on in our

our old wayes, and courſes, as if God were well pleaſed with our ſinnes, becauſe hee is pleaſed to forbeare to puniſh us. Whereas hee gives people leave to heape up ſinne, that ſo they may heape up *wrath unto themſelves againſt the day of wrath, and the declaration of Gods juſt judgement*, Rom. 7. 25.

Evidences of true Repentance.

Now I come to the third thing which I propounded, the Evidences, and markes of true Repentance, you ſhall find them layd downe by Saint *Paul*, 2 *Cor.* 7. 11. *For behold this thing that yee have beene godly ſory, what great care it hath wrought in you, yea, what clearing of your ſelves: yea, what indignation: yea,*

what feare: yea, how great deſire: yea, what Zeale: yea, what puniſhment. Some interpreters call theſe, the fruits, and effects of Repentance. Some call them the properties of Repentance. And ſome call them the conſequents of Repentance. All hold that they are adjuncts, and evidences of true Repentance, inſeparablie annexed unto Repentance, ſo as true Repentance is not without them. I will ſpeake of them in their order.

1. Care. The firſt is *Care*: which ſome call endeavour: a qualitie which may be oppoſed unto ſlothfulneſſe, or ſecuritie.

Every true penitent doth expreſſe this *Care* two manner

manner of wayes.

Firſt, in avoiding of what is evill.

Secondly, in the taking up of the practiſe of that which is good.

1. Every penitent ſoule hath a care to avoid thoſe evils which may any way interrupt, or diſturbe his peace with God, or his owne conſcience. Hee is carefull to avoide ſuch things as God will not allow of. He is vigilant, and watchfull over all occaſions that may draw him into any ſinne: and where he hath been moſt foyled, there hee hath a care, and doth endevour to be moſt fortified. Thoſe places, and perſons which have beene the greateſt, and the ſtron-

geſt occaſions of drawing him into ſinne, hee is carefull now moſt to ſhunne: he doth keepe at as great a diſtance from them, as poſſiblie hee can, abhorring, and detecting them.

Secondly, he that knows what true Repentance is, hath a care to furnish himſelfe with ſuch ſpirituall furniture, as may now fortifie his ſoule, againſt all the aſſaults of Sathan, and the allurements of the world. Hee hath a care to make Gods word the man of his counſell: and by the ſword of the Spirit, he doth endevour to repell Sathan, and his tentations. He hath a care to performe thoſe holy dutyes, both publike and private, which the

the Lord doth require at his hands. Neither doth he reſt in the bare, and naked performing of them; but hee hath a care to performe them in ſuch a holy, and religious manner, as hee may approve his heart, and his conſcience unto God, in the doing of them.

Now hee endevours to keepe cloſe to God, and to walke uprightly in the middeſt of his houſe. He is carefull that hee may not blemiſh his profeſſion, or perſon, by any looſe, and unſeemly carriage and behaviour. Hee is carefull to order his goings, ſo as he may beautifie, and adorne the doctrine of the Goſpell, and ſtoppe the

mouthes of thoſe that are ready to barke againſt him. Being now hand-faſted, yea, and heart-faſted unto the Lord, his chiefe care is how to ſerve, and pleaſe him. As Saint *Paul* ſpeakes of the married woman, *ſhee careth for the things of this world, how ſhee may pleaſe her husband*, 1 *Cor.*7.34. So doth every penitent ſoule, ſeeke eſpecially to pleaſe the Lord in all things. Whether the world be pleaſed, or diſpleaſed with his courſe, and practiſe, hee is at a point: hee *hath a care to walke worthy of the Lord, and pleaſe him in all things, being fruitfull in all good workes*, *Col.*1.10.

Is it even ſo? How far then are

are multitudes from true Repentance? How many are there, who never knew what this holy care meant? True it is, that there is a great deale of care (in too many) more then is good, or will doe them good.

Some there be that take thought *for the flesh, to fulfill the lusts thereof*, Rom. 13.14. All their care is how they may passe away the day, or the evening, either in sports, or pleasures; in the eating, or in the drinking. Some there be who esteeme no goodnesse under the Sunne like to this, to eat, and drinke, and to live in pleasure. They can take from their meate, and drinke, and

ſleepe to fulfill their pleaſures. They can turne day into night, and night into day, for the ſatisfying of their luſts. As for their poore ſoules, let God take the care of them if hee pleaſe. He that made them (they hope) will ſave them, and therefore they will take no care for that matter. Tell them of their ſinnes, and they will bid you take care of your ſelves, or for your winding-ſheet let them alone: their care is how they may have their ſports, and pleaſures laſt, and continue. I may compare theſe with ſome unconſcionable debtors, that are ſo farre from having a care to ſatisfie their Creditors, and to come

come out of debt, that their care is how, or where they may borrow more: that ſo they may bee more in debt. So theſe wretches are ſo farre from Repenting, that they reſolve ſtill to goe on in ſinne. Ah poore ſoules! how hath ſinne, and Sathan bewitched, and deluded them? A time will come, that they will wiſh, that all their cares, deſires, and endevours, had runne in this one channell, how they might pleaſe God; how they might provide for the everlaſting welfare of their ſoules.

Others alſo there bee which want this holy care, and are too ful of that care which they might better be

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Others alſo there bee which want this holy care, and are too ful of that care which they might better be

be without. They riſe early, lie downe late, and eate the bread of carefulneſſe. Their care is how they may maintain their charge, how they may pay their land-lord, how they may bring ends together. In this point too many Chriſtians are very *Marth's*. I may ſay of them, as Chriſt did to *Martha*; *Thou careſt, and art troubled about many things*, Luk. 10. 41. So theſe perplex their minds, and thoughts, about outward things: ſuch things as hinder their minding of better things, and that one thing needfull: ſuch things as they cannot with all their caring, and carking, accompliſh, and bring to paſſe, *Which of you by taking thought*

thought can adde to his ſtature one cubite? Luk. 12.25. If then yee be not able to doe the leaſt things, why take you thought for the remnant? Happy are they who have turned all unneceſſarie, and needleſſe cares into this holy care. Labour for this care, that may profit you in the evill day. Have a care to watch over your owne hearts: Have a care to watch the dore of your lippes, yea, to watch in prayer, *Col.*4.2. Have a care to approve your ſelves unto God. Have a care of your ſelves, that you take no hurt from others in theſe evill times. As in contagious times, and places, you are carefull of your bodily health, and

and welfare, carefull what place, or companie you come into, carefull to carry ſome antidote, or other about you: ſo now bee carefull of your ſoules in theſe evill times, wherein iniquitie doth ſo much abound.

2. Clearing. The ſecond Evidence of Repentance, is Clearing of our ſelves. By clearing you muſt not underſtand a juſtifying of our ſelves, as if there were no evill which might juſtly be layed to our charge, or as if we had bin wrongfully accuſed, or hardly thought of, without any juſt cauſe; as *Saul* ſought to cleare himſelfe unto *Samuel*, when he asked him, what the bleating of the ſheepe, and the lowing

lowing of the oxen meant, anſwered, that *The people ſpared the beſt of the ſheepe, and of the oxen, to ſacrifice them unto the Lord*, 1 Sam. 15. 15. Thus laying the blame upon the people, that ſo he might quit, and cleare himſelfe from his ſinne of diſobedience, in going againſt the Commandement of the Lord.

By clearing you muſt underſtand, a laying open of our ſelves, in the free, and heartie acknowledging, and confeſſion of our ſinnes, and in the judging of our ſelves; that ſo God may bee pleaſed to juſtifie, and acquit us. Hee that is truly penitent (when hee ſees into what a wofull plight ſinne hath brought him,

him, and that hee is guilty of thoſe evils which might juſtly move the Lord to caſt him into hell then he falls to accuſing, condemning, and judging of himſelfe: that ſo ſinne being caſt out of his heart, in reſpect of the love of it, or of any purpoſe, or deſire which he hath any longer to continue in it: his conſcience may now witneſſe for him, and tell him from the word of God, that ſeeing hee hath judged himſelfe, *hee ſhall not bee judged of the Lord*, 1 Cor. 11.31. and if hee bee not judged, hee is cleared, and acquitted.

So that, as I take it, this clearing of our ſelves, may be alſo the teſtimonie, and witneſſe

witneſſe of our cleare conſcience, which every true penitent hath. Hee can ſay as *Paul* ſaid; *I endevour my ſelfe to have alway a cleare conſcience toward God, and toward men*, Act. 24. 16. Conſcience is the knowledge of the mind, which alwayes ſpeakes (unleſſe it bee when it is dead, or ſeared) either with us, or againſt us; either clearing, or condemning us. Conſcience for the moſt part is whiſt, and ſtill, in the wicked, becauſe of the blindneſſe of their minde, and the hardneſſe of their hearts; whereby not onely the principles of nature are darkened in them, but the voyce of their carnall luſts, and pleaſures, doe out-

out-cry their consciences, so as the voyce of conscience is not heard in them. But it is otherwise with all true penitent soules: sinne being cast out of them by godly sorrow, and Repentance, and they being doused, and washed in the laver of regeneration, conscience tells them that they are cleared from the guilt of all their sinnes, *They draw neere (unto God) with a true heart in assurance of faith, sprinkled in their hearts from an evill conscience*, Heb. 10. 22.

When sinne becommeth wearisome, and burdensome to the soule, then the soule by confession, and humiliation, vomits up sin, and casteth it out: and then

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is the cleane water of justification powred upon the conscience, and then are we cleansed, and washed from our former filthinesse, according to that gracious promise which the Lord hath made us, *Ezek.* 36.25. *Then will I powre cleane water upon you, and yee shall be cleane*, both in respect of the guilt of sinne, and also in respect of the pollution, and power of sinne. Besides, Every penitent is able by the hand of faith to apply the merit of Christ his bloud, by which *his conscience is purged from all dead workes*, *Heb.* 9.14. He beleeves that Christ dyed to satisfie the justice of God, and to pacifie his wrath for all his sinnes

ſinnes. Hee beleeves that God hath accepted of his Sonnes obedience, and ſufferings for him; and that by Chriſt his perſon is ſo ſanctified, that hee is cleared (although not from all pollution, yet) from the guilt, and damnation of all ſinne.

With one eye the penitent ſinner lookes upon his ſinne: and with one hand plucks ſinne out of his heart; and with the other eye he lookes upon Chriſt, and with the other hand he applyes the merit, and righteouſneſſe of Chriſt unto himſelfe, then ſteps in the conſcience, and tells him that God hath cleared, and acquitted him hee ſhall not bee judged of the Lord. Is

Is it ſo? then are many farre from true Repentance, in that they are farre from this Clearing, I have ſpoken of. They can denie their ſinne as *Gehazi* did: or extenuate, and leſſen their ſinne as *Saul* did: or hide, and cover their ſinne as *Ananias*, and *Saphira* did. They can ſeeke to cleare themſelves, by way of juſtifying themſelves, as thoſe Prieſts did, with whom the Lord expoſtulates, *Habbac.* 1. 6. *O Prieſts that deſpiſe my name, and yee ſay, wherein have we deſpiſed thy Name?* Or elſe they can put aſide the thought, and remembrance of their ſinnes, by ſtifling the voce of conſcience in them, but as for this holy clearing

clearing of themſelves, which I have ſpoken of, they know not what it meaneth.

It is with many wicked perſons, as it is with ſome bad husbands, who being runne behind hand with their creditors, cannot bee brought to any reckoning with them, but ſtill put them off with delayes, and ſhuffle, and cut, and ſharke up and downe, with a purpoſe to defeate their Creditors; whereas a conſcionable, and honeſt-minded man, if he findes himſelfe weakened in his eſtate, ſo as he is no way able to pay what he oweth: herepayreth unto his Creditors, he makes them acquainted with his eſtate, hee offers them

them all he hath; or if that will not content them, hee puts his body into their hands, to doe with him as they pleaſe, Even ſo many godleſſe perſons ſeeke to hide their ſinnes from God; they will not bee brought to reckon with the Lord, or by confeſſion to acknowledge their debts: whereas the poore penitent ſinner throwes himſelfe downe at Gods feet, acknowledgeth his miſerable condition, ſues, and ſeekes for mercy at the hands of God, who is ready to forgive him all his great debt, and cleares him as it were by proclamation, Gods Spirit bidding him bee of good comfort, and goe in peace, for his

his ſinnes are pardoned.

Oh ſweet comfort! O joyfull hearing! happy, thrice happy is that ſoule which heareth the bird in his breſt ſing this ſweet note. Labour after this clearing of your ſelves. The ſooner you ſet upon it, the ſooner it will bee done, and in the meane time your condition will be the ſafer, your ſinne the leſſe. When enemies are upon parlie, there is no hoſtilitie, no bloud-ſhed. When the Debtor doth treate with his Creditors about a compoſition, hee runnes not further behind hand with them. So will it bee with your poore ſoules, all the while you are ſeeking to make your peace

peace with God, you will not dare to take up armes, to ſinne againſt. Oh labour night and day for this clearing: your labour will not bee wholly loſt: for this benefit you ſhall reape hereby, you ſhall not run into more debts, although you doe not preſently get a full diſcharge, and clearing from the Lord.

Humble your ſelves, and give the Lord no reſt, waite with faith, and patience upon him: tell him that you are undone, if he bee not good unto you, and that you will truſt in his mercie, although he ſhould kill you: and this wil be the way to make your peace with God, and for him to acquit, and cleare you.

3. Indignation.

A third Evidence of Repentance is Indignation: which is a holy displeasure, and anger, bent against our selves, our sins, and all those occasions, and meanes, by which we have been drawne into sin. The holy Spirit of God working Repentance in us, puts such a holy principle into the soule, as it falleth to the hating of that which it formerly loves. Nothing but Repentance can set the sinner, and his beloved sinnes at oddes. For a man to hate his owne flesh, to be willing to have his members mortified, is beyond the straine of nature. Before Repentance came, we doted upon our sinnes, as if they had been our

our darlings, and not our greateſt enemies. But Repentance turnes that love into the greateſt hatred, into an holy indignation: as may appeare by *Ephraim*, Jer. 31. 19. *Surely after that I converted, I repented, and after that I was inſtructed, I ſmote upon my thigh*; That is, out of an holy indignation which I had againſt my ſelfe. The *Epheſians* after that they were converted, brought their bookes, which had taught them to do evil, *and burned them before the people*, Act. 19. 19. That all men might ſee, and know, how much they did deteſt, and abhorre their former practiſe. A penitent ſinner knowes, and beleeves, that

his ſinnes have beene the cauſe of all the ſhame, trouble, and ſorrow, that ever hee did indure, and therefore now hee deales with his ſinne, as *Ammon* did with *Tamar*, hee turnes ſinne out of dores, he hates it now, more then ever he loved it before.

This alſo ſhewes, that many are as yet ſtrangers unto true Repentance, in that they never knew what this Indignation is. They can ſoone, too ſoone be angry with thoſe that doe but a little thwart and croſſe them: they are ready to flye in the faces of thoſe that doe them never ſo little harme: they can fume, and chafe, and gnaſh at thoſe which doe any way

way disgrace them: they can bee angry with those that will not bee pleased with their sinnes, as the Prophet *Amos* complaineth of the wicked Israelites; *They have hated him that rebuked in the gate, and abhorred him that speaketh uprightly*, Amos 5.10. They can bee angry with those that speake not as they would have them, nor sooth them in their owne wayes, and courses, as *Ahab* was angry with *Micaia*, because he would not flatter him: but as for the hatred of their sinnes, or being angry with themselves, this they are too farre from. The time is yet to come, that ever they, or their sinnes, were

at any oddes, for they could never be convinced, that ſinne was their enemie, or would doe them any harme.

Such is the blindneſſe, and ignorance of many poore ſoules, that they will ſeeme to deſire their owne happineſſe, and to avoid what may hurt them, yet they will love that which makes them miſerable, and will at laſt undoe them, and abhorre thoſe things which will be beſt for them, and doe them moſt good. Thoſe are under a great ſpirituall judgement, that cannot be angry with ſinne, but find peace, and take contentment in their evill way. And let all ſuch know, that have

have no indignation to ſpend upon their ſinnes, but vent, and ſpend their anger, when, and where it ſhould bee ſpared, they ſhall one day find, and feele, that God will not ſpare to let them feele the waight of his wrath, and indignation.

Therefore happy is that man, which can make his owne ſinnes, and corruptions, his greateſt vexations: that takes his ſinnes to bee greateſt, and ſoreſt enemies, and growes every day to a deeper deteſtation, and hatred of them. That man hath a good evidence of true Repentance, whoſe ſinnes doe make him to abhorre, and loath himſelfe.

It is an holy anger that is ſpent upon our ſinnes, or upon our ſelves for our ſins; ſuch a perſon cannot ſinne in his anger by exceſſe; for the more of this anger, the better, eſpecially, if ſinne be hated, as it is ſinne, and not in regard of the conſequents, and evill effects thereof. It is probable that *Judas* was angry with himſelfe for what hee had done, and that hee hated his ſinne, and did loath the very ſight of thoſe pieces of ſilver which were given him, to betray Chriſt; for it is ſaid, that hee caſt them downe at the high Prieſts feet, very like, with indignation enough: but it was in regard of that hell

hell, which hee felt in his conſcience, not out of any true Repentance. If you can gnaſh your teeth at ſin becauſe God hath thereby beene diſhonoured; becauſe it hath grieved the holy Spirit of God: becauſe it hath broken your peace, and blemiſhed your profeſſion; this anger is a good ſigne that God is pacified with you. Let us therefore continually bee blowing up the ſparkes of this fire: take we all occaſions of viewing, and beholding ſinne in the glaſſe of Gods word, that ſo wee may grow every day into a greater diſlike of it. Yea, let us reſolve for ever hereafter to be at open defiance with ſinne, upon no

termes to have any more familiaritie, or societie with it. Let it bee our wisedome to bee angrie where there is most cause, and not (as many fooles doe) be angry where wee should bee best pleased; then shall our anger, and indignation bee vented against our sinnes, and not against those that are displeased with our sinnes.

4. Feare.

The fourth evidence of Repentance is *Feare*. Now whether God, or sinne, or punishment bee the adequate, or proper object of a penitent his feare, of this feare which the Apostle hath placed in the midst of the Evidences of Repentance, cannot easily be determined. For, in part I beleeve

beleeve that every true penitent feares them all. First of all, hee feares the Lord, not with a ſervile, and ſlaviſh feare of his wrath, and curſe: but with a filiall feare, in regard of his goodneſſe, and mercy. *Afterward ſhall the children of Iſrael returne, and ſeeke the Lord their God, and David their King, and ſhall feare the Lord, and his goodneſſe,* Hoſ. 3.5. When a poore convert conſiders with himſelfe how good, and gracious the Lord hath beene to a wretch, to a miſcreant ſo graceleſſe as hee was: that the Lord ſhould caſt his eye of pitie, and compaſſion upon ſuch an out-caſt, as hee was: that the Lord ſhould not only beſtow outward

outward benefits, and bleſſings upon him, but alſo keeps him out of hell, into which he might deſervedly long ſithence have caſt him: the conſideration of this goodneſſe of God vouchſafed to ſuch a worthleſſe, and ill-deſerving beaſt breakes his heart, and doth exceedingly awe him, and make him to feare, leſt hee ſhould be againe deprived of the goodneſſe and love of God.

Secondly, every true penitent (as hath formerly beene proved) feares ſinne, leſt by it hee ſhould be againe overtaken, and ſo cut ſhort of that goodneſſe, and mercy, which he now partakes of: I may ſay

ſay of a true convert, as the Lord once ſpake of *Levi*, Malac. 2,5,6. *My covenant was with him of life, and peace, and I gave him feare, and he feared mee, and was afraid before my Name. The law of truth was in his mouth, and there was no iniquitie found in his lips: hee walked with mee in peace, and equitie, and did turne away from iniquitie.* After thers converts peace upon his humiliation is made with God, he trembleth at the apprehenſion of any thing which may infringe, or diſturbe this holy, and happy peace. For (as the old ſaying is) The burnt child dreads the fire: the poore penitent having bin formerly ſcorched, or ſcalded

ded with sinne, doth now dread, and feare the approach of it, *hee hates even the garment spotted by the flesh*, Jude 23.

Thirdly, hee feares punishment also; *My flesh trembleth for feare of thee, and I am afraid of thy judgements*, Psal. 119.120. *David* did truly love the Lord, and truly hate sinne, yea, hee abhorred all false wayes, yet hee was afraid of the rod, hee feared the judgements of God. I confesse there is a slavish feare which the wicked have of God, and his judgements: and they dread his judgements more then they doe the Lord: for they feare him, onely in regard of his avenging power:

Power: if there were no punishments here, nor hell hereafter, they would not feare God. But this is such a feare, as hath alway the hatred of God annexed unto it. For naturally every one hates him whom he feares: yea, he so hates him, that hee wisheth that hee were not, that so hee might be ridde of his feare of him. Wicked persons hating God in regard of his power to punish them, wish that he were not able to punish them, which is to wish that hee were not God. Whereas the child of God, feares GODS judgements, as they are evidences of his anger, and displeasure: hee so feares them, as hee labours to

prevent

prevent them, and to bee freed from them. What dutifull, and loving child having beene overtaken with some fault, feares not his fathers displeasure? it may be hee feares hee shall have correction for his fault: yet so as hee will willingly beare the rod, rather then lose his fathers love. So the child of God may feare the displeasure, and chastisement of his Father, and yet truly love his Father.

Every true childe of God endevours to passe the time of his dwelling here, *in feare*, 1 Pet. 1.17. and to *have his heart in the feare of the Lord continually*, *Prov.* 23.17.

Object. But why should those that

that have tasted of Gods goodnesse, and love, feare so much?

Answ. A true penitent fears himselfe.

For speciall causes. First of all, the child of GOD knowes by wofull experience both what he is, and whither hee should, if the feare of the Lord did not awe him, and keepe him within compasse. How many evills, and dangers have many of Gods children beene cast upon through the want of this feare? Had *Peter* his presumption, and selfe-confidence, beene turned into the feare of God, and the feare of his owne frailtie, and weaknesse, hee might (no doubt) have escaped that foule sinne, which he presumptuously fell into, and

and ſo have beene freed from that ſorrow, and heart-ſmart which his ſin brought upon him. Hee that is conſcious to himſelfe of his owne frailtie, and weakneſſe, how unable he is of himſelfe to reſiſt, and repell the many ſubtile, and powerfull tentations, which he may bee aſſaulted withall: hee that findes, and feeles how far his owne corruption doth oft prevaile over the grace of God in him: how his many, and great corruptions doe oft over-top that little grace which he hath: he that knowes, and feeles, how unable hee is of himſelfe, either to withſtand evill, or to doe good, cannot bee without this holy feare,

feare, but *workes out his ſalvation with feare, and trembling*, Phil. 2. 12.

He feares his enemies.

Againe, the child of God knowes, that he hath many potent, and ſubtile enemies to withſtand, and to interrupt him in his holy, and Chriſtian race. *Hee is to wreſtle, not againſt fleſh and bloud, but againſt principalities, againſt powers, and againſt worldly governours, the princes of the darkneſſe of this world, againſt ſpirituall wickednesſes which are in the high places*, Eph. 6. 12. and therefore feares leſt they ſhould prevaile over him. The child of God findes, and feeles himſelfe too weak, & ſimple, to encounter with the ſtrength, and ſubtilties of infernall powers:

powers: hee knowes that many ſtronger then hee, have beene foyled, and what ſhame, and ſorrow, and trouble, they have brought upon themſelves by their fall, therefore hee *walkes in the feare of the Lord*, and lookes up to him, as *Jehoſhaphat* did in his feare. 2 *Chron.* 20. 3.

Others puniſhments ſhould make us to feare.

Againe, hee conſiders how others have ſmarted, and ſo feares the rod. The want of this feare hath caſt many, both into ſinne, and puniſhment, as appeares by the Lord his complaining againſt *Judah*, who ſaw how the Lord had dealt with rebellious *Iſrael*: *Yet her rebellious ſiſter Judah was not afraid, but ſhe went alſo, and played the harlot,*

lost, Jer. 3. 8. The severitie wherewith the Lord proceeded against *Israel*, should have made *Judah* both to tremble, and feare, lest they committing the same, or the like sinne, should fall into the same punishment. Wee should bee so wise, as to profit by the examples of others. When Gods judgements are abroad, *the inhabitants of the world should learne righteousnesse*, Esa. 26. 9. God doth oft-times punish others, *that his people may heare, and feare, and doe no more presumptuously*, Deut. 17. 13. Saint *Paul* tells the Romans, that seeing God had cast off the Jewes, which were the true naturall branches, and had grafted

grafted them (being Gentiles) into the ſtock; they ſhould not therefore bee puffed up with pride, nor high-minded, but rather tremble, and feare. *Through unbeleefe they are broken off, and thou ſtandeſt by faith: bee not high-minded, but feare,* Rom. 11.20. This holy feare the wiſe man calls, *a well-ſpring of life, to avoid the ſnares of death,* Prov. 14.27.

What may we ſay then of thoſe that are deſtitute of this feare? we may ſay, they never knew what true Repentance meant. For the Lord no ſooner takes any into covenant with him, but hee workes this feare in them; *I will make an everlaſting Cove-*

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with them, that I will never turne away from them, to doe them good: but I will put my feare in their hearts, that they shall not depart from me, Jer. 32.40.

Wicked persons may napily now and then, tremble at the hearing, or apprehension of some approaching judgement; as *Felix*, when *Paul disputed of righteousnesse, and temperance, and of judgement to come, he trembled*, Act. 24. 26. When they heare the Lord thundering from heaven, they may tremble, and feare for the present, as did *Pharaoh*. And so long as this feare lasteth, it may bee they forbeare the doing of any evill; as a dogge that sees a cudgell held

held over him, or heares the whip, forbeares the doing of any hurt: but this feare of wicked men hath in it, neither the love of God, nor yet the true hatred of any evill, but the contrary rather.

Be advised therefore to get this holy feare into your hearts. I know it is the Lord that puts it into his children; yet hee hath ordained meanes for the working of it.

Consider how great the Lord is.

First of all, you must be continually taken up with the consideration of the great, and glorious name of God. Wee must feare the glorious and fearfull name of the Lord God, *Deut.* 28. 58. A great cause why so many feare

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the Lord ſo little, is becauſe they are little, or nothing at all affected with his glorious attributes. He that doth ſeriouſly conſider, who the Lord is, and what hee can doe, cannot (unleſſe he be deſperately wicked) but feare the Lord. *When Iſrael ſaw the mightie power which the Lord ſhewed upon the Egyptians, the people feared the Lord*, Exod. 14. 31.

Be oft in Gods word.

Secondly, hee that deſires to have his heart poſſeſſed of the feare of God, muſt bee frequent in the hearing, and reading of the Word of God. *And it ſhall be with him* (that is the booke of the Law) *and hee ſhall reade therein all the dayes of his life, that hee may*

learne to feare the Lord his God, Deut. 17. 19.

Object. But *Solomon* saith, that *The feare of the Lord is the beginning of knowledge*, *Prov.* 1. 7. By which words it seemes, that knowledge worketh not the feare of the Lord, but the contrary rather, the feare of the Lord, is the beginning of knowledge.

Answ. These words of *Solomon* are to be understood, of saving, and sanctified knowledge, which hath the feare of the Lord for its beginning. The saving knowledge of divine truths is such a mysterie, and secret, as the Lord reveales unto none, but those that feare him. *What man is he that feareth the Lord, him will*

will hee teach the way that he ſhall chuſe. The ſecret of the Lord is revealed to them that feare him, Pſal. 25. 12. 14. Hence it is that the word of God is tropically called the feare of the Lord. *The feare of the Lord* (*i.e.* his Word) *is cleane, and endureth for ever*, Pſal. 19. 9.

The word of God may, not unaptly be termed the feare of the Lord.

Firſt, becauſe the Word being beleeved, inclines the heart to feare the Lord truly.

Secondly, becauſe the word of God dwells not effectually, and ſavingly in any heart that is deſtitute of the feare of God.

Thirdly, the beſt way to get the feare of God, is Love God.

to love God. *Knit my heart unto thee, that I may feare thy Name,* Pſal.86.11.

Object. But, *perfect love caſteth out feare,* 1 Joh.9.18.

Anſw. That place is to bee underſtood of ſervile, and ſlaviſh feare, which hath painfulneſſe in it; not of that holy feare I am ſpeaking of. The more love there is, the greater will this feare bee. The more that any child his love is unto his father, or any ſervant unto his Maſter, the more they will feare to offend, or to diſpleaſe them; as *Joſeph* ſaid unto his impudent, and immodeſt Miſtris; *How can I do this great wickedneſſe, and ſin againſt God?* Gen.39.9.

Happy is that ſoule, in whom

whom this feare abides: he may goe boldly to the throne of Grace, with confidence that God will heare him. *For the Lord will fulfill the desires of them that feare him, hee also will heare their cry, and will save them*, Psal. 145. 19.

I will end this point, with those words of the Psalmist; *Hee will blesse them that feare the Lord, both small, and great. The Lord will increase his graces toward you, even toward you, and toward your children*, Psal. 115. 13, 14.

5. Desire.

The fifth Evidence of Repentance is *Desire*. The desire of every true convert, is carried unto God, and unto Christ.

First of all, he desires to

enjoy the Lord in his ordinances: as the Church professed, *Esa.* 26.8,9. *The desire of our soule is to thy Name, and to the remembrance of thee. With my soule have I desired thee in the night, and with my spirit within mee, will I seeke thee in the morning.* Nothing is more grievous unto a gracious heart, then to be absent from the Lord; that is, either to be deprived of Gods holy ordinances, or to bee restrained from them; because in them especially the Lord doth manifest his gracious presence. When as *David* through the hatred, and cruelty of *Saul*, was driven into the Wildernesse of *Ziph*, see how hee bemones

mones the abſence of the Lord. *O God, thou art my God early will I ſeeke thee: my ſoule thirſteth for thee: my fleſh longeth greatly after thee, in a barren, and dry land without water*, Pſal. 63.1. Here was a vehement deſire in *David* after the Lord, as appeares by his gradation, ſeeking, thirſting, and longing after God. Many a man may ſeeke for that thing which he doth not thirſt after: he may thirſt after that which hee doth not long for. *David* his deſire after God was a longing deſire: wherein he alludes to the deſire of women, who longing after things, are impatient in the want of them, and ready to faine,

and ſwond if they have not their longing. Thus did *David*, *My ſoule longeth, yea, and fainteth for the courts of the Lord*, Pſa. 84.2.

How few are they that faint through this deſire after God? Men are full of deſires, and they are boundleſſe, and unlimmitted in their deſires, for if they had what they deſired, they would not be ſatisfied, deſire would out for more. As the Prophet ſpeakes of the deſire of the proud perſon. *Hee hath enlarged his deſire, as the hell, and is as death, and cannot be ſatisfied*, Habak. 2.5. As it is with the ambitious; ſo it is with the covetous, and the voluptuous man his deſire: their deſires are not ſatisfied

ſatisfied in the obtaining what they deſired, but are rather increaſed. As the the thirſt of an hydropicall perſon is not quenched with beere, which hee deſired, but rather increaſed.

It is onely God that can ſatiſfie the ſoule, and therefore this deſire after God, is the onely happy deſire. *Bleſſed is he whom thou chuſeſt, and cauſeſt to come to thee: hee ſhall dwell in thy courts, and ſhall be ſatisfied with the pleaſures of thine houſe,* Pſal. 65.4.

If the deſire after God in his ordinances bee a true Evidence of Repentance, what may wee then thinke of thoſe in whom this deſire yet never was.

Obiect. But are there any, unleſſe they bee Atheiſts, or Papiſts, that doe not long after God in his ordinances?

Anſw. Yes, too many. It is one thing to deſire Gods ordinances: and another thing to deſire to ſee God in them. God in a Sermon, God in a Prayer, Chriſt in the Sacrament.

Now, becauſe every one will bee ready to flatter himſelfe, and thinke that his deſire is after God, and his ordinances, I will give you ſome markes whereby your deſire may bee tryed.

A true deſire after God, will be refreſhed with God in his ordinances.

Firſt, if the deſire of thy ſoule bee to God, and his ordinances, thy ſoule will be refreſhed, and comforted in the uſe of them. You heard

heard even now of *David* his vehement deſire, and longing after God: whoſe deſire was true, in that hee was comforted and refreſhed with the ordinances of God. *My ſoule ſhall bee ſatisfied as with marrow, and fatneſſe, and my mouth ſhall praiſe thee with joyfull lips*, Pſal. 63.5. The thriving childe which deſires the breſt, after that it hath a while ſucked, is ſatisfied, and falls aſleepe in its mothers lappe: which ſhewes that nature is delighted, refreſhed, and ſtrengthened with that milke which the child received. Even ſo every true penitent, *with joy drawes waters* (of comfort) *out of the wells of ſalvation*, *Eſa.* 12.3. The childe of God

God with the mouth of faith, ſucks ſo much ſweetneſſe out of Gods Ordinances, that his ſoule is much refreſhed, and comforted therewith.

A true deſire longs for more of God.

Secondly, thou mayeſt know that thou haſt a true deſire to God in his Ordinances, if that ſweetneſſe which thou haſt found in them, doth renew thy deſire, and maketh thee to long after them more then before. *As new borne babes deſire the ſincere milke of the Word, that you may grow thereby, if ſo be that yee have taſted how bountifull the Lord is*, 1 Pet. 2. 2, 3. Hee that is at a Feaſt, and hath a good appetite to his meat, if hee taſteth more then ordinary ſweetneſs in that Beere, or

or Wine, which hee hath drunke, or that meat which he hath eat of: his appetite will be increaſed: hee will deſire another cup, another cut, of that which hee had before. Even ſo it is with a gracious heart, which truly deſireth God in his ordinances, that ſweetneſſe which hee hath formerly found in them, doth increaſe his deſire after them, more then before.

Thirdly, thy deſire is of the right ſtamp, if it prizeth the Ordinances before other things. It is evident that *David* his deſire after God, was a true deſire, in that hee ſo prized the preſence of God. *My ſoule thirſteth for God, even for the living God: when ſhall*

It doth prize God above all things.

I come, and appeare before the presence of God? Psal.42.2. A day in thy courts is better then a thousand otherwhere: I had rather bee a doore-keeper in the house of my God, &c. Psal. 84, 10. A hungry body that is ready to ſtarve, or a thirſtie perſon that is readie to faint, what will not theſe give for meate, and drinke? What was *Eſau* his birthright unto him, in reſpect of a meſſe of pottage, when he was faint, and almoſt dead? What ſight is ſo comfortable, and joyfull, as the bringing of a cup of beere to him that is ſcorched with drought? Even ſo it is with a godly heart, that truly deſireth God in his ordinances, nothing

thing doth more comfort, and rejoyce his foule, then the presence of God doth in his ordinances.

But alas, where is this desire to bee seene? How little are the most sort of people delighted, or refreshed, with the ordinances of God? How few doe desire them, that they may grow into more intimate acquaintance with God, through them? or that they may grow into some more experimental knowledge of the misteries of godlinesse, and salvation; or that they may grow more heavenly-minded: or that they may grow in grace, more in mortification, and the contempt of the world, and the vanities thereof.

thereof. To desire God for our owne ends, or the ordinances out of carnall, or by-respects, is such a desire as will not profit any. The men of the world are full of desires: they have desires more then are good, or will ever doe them good. Some desire riches; some desire honours; some desire sports, and pleasures; some desire strong drinke, and Wine; some desire the life of their enemies, but all these, and such like desires, will come to nought; *For the desire of the wicked shall perish*, Psal. 112.10. There is another kind of evill desire, which I had almost forgot to speake of, that is the sluggards desire; *Yet a little sleepe,*

ſleepe, a little ſlumber, a little folding of the hands to ſleepe, *Prov.* 6. 10. Here is a deſire which brings woe to him, in whom it dwells. *For the deſire of the ſlothfull ſhall ſlay him,* Prov. 21. 25. *The deſire of the righteous is onely good,* Prov. 11. 23.

Deſire after Chriſt.

Secondly, a gracious heart longs after Chriſt. *Paul* deſired to bee looſed and to bee with Chriſt, *which is beſt of all,* Phil. 1. 23 Who deſires not to bee freed from ſinne? but this freedome will never bee attained unto, ſo long as wee dwell in this earthly tabernacle. Death ſets the ſoule at libertie from ſin; *Hee that is dead, is freed from ſinne,* Rom. 6. 7. Who would not reſt from all his travaile,

travaile, and labours: wee ſhall never reſt untill wee be with Chriſt. *Bleſſed are the dead, which dye in the Lord, for they reſt from their labours*, Rev. 14. 13. *They ſhall reſt in their beds, every one that walketh before him*, *Eſa.* 57. 2. Who deſires not to have a Crowne ſet upon him? *Henceforth is laid up for mee* (ſaith Paul) *the crowne of righteouſneſſe, which the Lord, the righteous Judge, ſhall give mee at that day; and not to mee onely, but unto all them alſo, that love his appearing*, 2 Tim. 4. 8. Who would not partake of the glory of Chriſt? *When Chriſt which is our life ſhall appeare, then ſhall yee alſo appeare with him in glory*, Col. 3. 4. *Dearely beloved*

ved, now are wee the ſonnes of God, but yet it doth not appeare what we ſhall bee: and wee know when hee ſhall appeare, wee ſhall bee like him, 1 *Joh.* 3. 2. What loving wife deſires not to dwell with her husband? *Wee know that whiles wee are in the body, wee are abſent from the Lord,* 2 Cor. 5. 6.

But how few have this deſire after GOD, and Chriſt? And the reaſon is, becauſe their hearts are fraught ſo full of earthly, and carnall deſires, that heavenly, and ſpirituall deſires cannot enter. As a naughtie ſtomack full of crudities, and corruption muſt be emptied, and purged of all bad humours, before that which is good, and

and wholſome, will tarry there: even ſo the hearts of the unregenerate being naturally ſtuft with many filthy, and noyſome luſts, and deſires, muſt by Repentance bee purged of them, before heavenly deſires will enter in. It is poſſible that a bad man may for a fit have ſome good deſires, as *Balaam* had, who could ſay; *Let mee dye the death of the righteous, and let my laſt end bee like his*, Numb. 23. 10. Such like deſires may upon the ſudden come into graceleſſe perſons; but they quickly vaniſh, and come to nothing, as did the goodneſſe of *Ephraim*, which the Lord compares to the morning dew, *Hoſ.* 6. 4.

6.4. which the winde, or the Sunne quickly dryes up. For good affections, and good desires, or purposes, where Repentance, and true reformation is not, are soone blasted, and leave the soule, as emptie of grace, as ever it was.

6. Zeale.

The sixth evidence of Repentance is *Zeale*; which is said to bee a spirituall heate compounded of two severall qualities, Love, and Anger; such a spirituall heate, as is by the Holy Ghost wrought in the heart of man, by which he improves his love, and anger, for the best service, and furtherance of the glory of God, and the good of his Church, and people. Zeale is such a holy fire,

fire, as few feele the heate of it, and fewer know the nature of it. When any one beſtirres himſelfe in Gods cauſe, and bends the utmoſt of his abilities for the promoting of the glory of God, the true worſhip, and ſervice of God: and ſets himſelfe tooth and naile, with all his might against thoſe evills, which doe any way tend to Gods diſhonour, ſuch a one is zealous. The Lord told *Moſes*, that *Phineas the ſon of Eleazar, hath turned mine anger away from the children of Iſrael, while he was zealous for my ſake*, Numb. 25.11. Wherein appeared the zeale of *Phineas?* in not ſuffering the wickedneſſe of *Zimri*, and *Cozbi* to goe unpu-

unpunished, ruuning them both thorow with a speare. When Christ entred into the Temple, and beheld how his Fathers house was made a den of theeves, hee scourgeth them out of the Temple, overthrowes the tables of money-changers, kicks downe the seates of those that sold Doves, and all this was done out of zeale, for it was written of him. *The zeale of thine house hath eaten me up*, Joh. 2. 17.

It grieves the heart of him that is zealous, to see, or heare God dishonoured: to see holy things prophaned: to heare that the Gospell is by any meanes eclipsed. The prevailing of Poperie, or false doctrine in other Nations, the insulting

fulting of the enemies against the truth, is a wound unto every zealous Christian. *My Zeale hath even consumed me, because mine enemies have forgotten thy words*, saith *David*, Pſ. 119. 139. If *David* was thus affected with the privative wickedneſſe of the people, how was his zeale kindled against their poſitive evils, blaſphemie, defiling the Sanctuary, &c? True zeal oppoſeth the corruption, & wickednes of the times, ſo farre forth as may ſtand with holy wiſedome, or elſe it will ſorrow, and mourne for thoſe evills which cannot be redreſſed, and amended: as *Let* his righteous ſoule was vexed with the uncleane converſation

lation of the filthy Sodomites.

Where this holy fire burnes out clearely, it will make a man ſet his life at nought, for the defence of Gods glory, and the truth, rather then God ſhall bee diſhonoured, or the truth betrayed, or the Goſpell wounded. Hee that is truly zealous, will bee glad, and rejoyce to bee offered up *upon the ſacrifice, and ſervice of the Churches faith*, Phil. 2. 17. Of that nature is zeale, that oft-times it lifts up a chriſtian above the world, and carries him beyond himſelfe, ſo as hee is careleſſe, and regardleſſe of his owne good: willing to loſe all, that ſo God, and his truth, may be gainers. Such

a strange, & strong affection is zeale, that oft-times it lifts up a man above himselfe, and makes him to set himselfe, and all the world at nought, willingly, and chearfully to part with all he hath, (as *Paul* did rather then God, or his truth should suffer.

But woe, and alas, this fire is almost wasted, or quenched in too many, who can heare, and see God highly dishonoured, his day, and his ordinances, exceedingly prophaned, and defiled, his Image defaced, and his truth belyed, and yet not any thing moved, or affected with any of these things! How few have any heart, or courage for God, and his truth!

There

There bee too many luke-warme Laodiceans which are neither hot, nor cold: neither zealous professors of the truth, nor yet open opposers thereof: neither true friends of the Gospel, nor yet professed enemies thereof. Very nasters, neither hot, nor cold, *therefore it will come to passe, that God will spew them out of his mouth*, Rev. 3. 16. It was the commendation of the Angel of the Church of *Ephesus, that hee could not forbeare them that were evill*, Rev. 2. 2. He had that zeale which *Laodicea* wanted, and is wanting amongst too many Christians.

But are there not many zealous ones amongst us? *Object.*

Yes, more then are good, *Answ.*

or doe good with their zeale. There is an evill zeale: when people are zealous in an evill way, *Paul* before his converſion was a zealous perſecutor of the Goſpel, and the profeſſors thereof. *Concerning zeale I perſecuted the Church, Phil.* 3.6. So the Papiſts many of them are exceeding zealous for humane traditions, and Papall conſtitutions, which they advance, and preferre before the word of God in many particulars. Some there bee that have a zeale againſt pietie, and holineſſe, ſuch as judge the power, and practiſe of godlineſſe, little better then folly, or hypocriſie.

There is an erronious, and

and blind zeale which is not according to knowledge, ſuch was in the *Jews*, as *Paul* ſpeakes, *Rom.* 10. 2. *For I beare them record, that they have the Zeale of God, but not according to knowledge.* And this zeale may bee found among many *ſeparatiſts* amongſt us, who condemne all manner of diſcipline, which ſtands not with their owne odde opinions, refuſing communion with ſuch, as (I hope) have communion with Chriſt, and they themſelves dare not but acknowledge to bee true Chriſtians. I pitty, & pray for theſe, that the Lord would inlighten them, by giving them of his eye-ſalve, leſt being blind, they goe

Zeale is ſometimes evill.

goe from one errour unto another, untill at last they fall into the ditch. There is also a counterfeit, and dissembled zeale, which is hatefull to God, and all good men: used by those that have onely an outside of Religion, a vizard of godlinesse, pretending the honour, and glory of God, but intending their owne private ends. *Iehu* was one of these zelots, *Come, and see the zeale which I have for the Lord*, 2 King. 10.16. But these were but vain-glorious words: for had *Iehu* bin truly zealous for the Lord, hee would have beene as forward in plucking downe of *Jeroboams* calves, as he was in the destroying of *Ahabs Baal*:

God

God being dishonoured with the one, as much as by the other. It is too common a thing with some to make zeale a lure, and stale to draw customers to their shops; whose counterfeit pietie, is detestable hypocrisie, and double iniquitie.

Therefore that you may not be zealous amisse, that you may not miscarry in your zeale, take these few rules, and directions along with you.

Zeale must be according to knowledge

First of all, there must be the light of the truth, to shew us how our zeale should be exercised. Zeale may easily goe the wrong way, if it have not Gods word for a lanterne, and light to guide, and direct it aright. Zeale must take

the word of God along with it, and goe no further, and doe no more then it hath (directly, or by necessary consequence) warrant, and authoritie from the Word. Too many people are ready to take things upon trust: an opinion they will stiffly hold, because it is the judgement, of this, or that person, although it hath no bottome in Gods word, the Spirit of God being rightly understood. What these people cannot make good by Scripture, or maintain by argument, they labour to do with bitter, and reproachfull speeches, speaking evil of those things they know not, and taking upon them to bee teachers of others, when they

they themſelvee are ignorant of the truth. If ſuch as theſe are, would not *preſume to underſtand above that which is meet to underſtand, but underſtand according to ſobrietie*, Rom. 12.3. I am perſwaded there would be a great deale more peace, and unitie, both in the Church, and Commonwealth, then now there is, and godlineſſe, and religion, would thrive, and proſper more then now it doth.

Zeale muſt be tempered with wiſedome.

Secondly, there muſt be wiſedome, and diſcretion to order zeale, elſe it may do more harme then good, in carrying of people beyond their bounds; Zeale is a good ſervant, when it is under government, but an ill Maſter, when it hath

not wisdome to command it. It is as dangerous as the mettall, and courage of a horse that hath not a rider that can fit him, and keepe him in his pace.

Hee that would not bee prepostorous, or precipitate in his zeale, let him looke before he leape, and wisely consider of circumstances. All persons are not to bee dealt withall alike. All are not of the same ranke, and qualitie: neither are all of the like frame, and temper. All offences, and sinnes are not of the same size, there bee Cammels, and there bee Gnats, great and small sins: these must not bee strained at, and the other swallowed downe. Some are zealous,

lous, and hot about triflles, and circumſtances, & cold in the weightie matters of the Law, in the ſubſtance of Religion, and godlineſſe; This argueth an ill ordered zeale.

Many are very hot againſt the failings of their enemies, and their neighbours, but very remiſſe, and cold in the reproving the ſinnes of their own boſome, and of their familie. Many are very ſtrict toward their ſervants: but their children muſt live like Libertines without controll. This is a fooliſh zeale, in that it cannot hate ſinne where it ſhould: but rather winketh at it, where it ſhould be moſt reproved, and hated. It is holy wiſedome

dome to hate ſin moſt, in thoſe whom wee ſhould (and thinke we) love beſt. Fire, the neerer it is, the hotter it is: ſo ſhould our zeale bee hotteſt againſt thoſe that are neereſt unto us.

Zeale muſt be for God.

Thirdly, and laſtly, let our zeale be for the Lord, as *Elijah* ſaid; *I have beene very jealous for the Lord God of hoſts, becauſe the children of Iſrael have forſaken thy Covenant*, 1. King. 19. 14. It is good to be zealous in a good thing: is not then zeale beſt, in the beſt things? are there any things better then God, his glory, and his truth? Is it good to bee earneſt for a friend, and is it not much better to be zealous for the Lord? If

If any worldly, or by-reſpect, bee the fuell that maintaines our zeale, it is nought. True zeale will not give a man leave to ſerve his owne turne before Gods. If Gods honour, or his truth, fall in competition with our own profit, or benefit: our own things muſt bee trampled underneath our feet, and eſteemed as dung in compariſon of the things of God. The more God is diſhonoured, the more ſhould our zeale bee inflamed. Hence it was that *Moſes*, the mirrour of meekneſſe, and patience, fell into a kind of extaſie, as it were, when hee heard, and ſaw the idolatrie of *Aaron*, and the people. The greater the

the object of our zeale is, the more lawfull, and tollerable will our zeale be.

Labour we then to have our zeale runne in its right channel, and then the ſwifter the motion is, the better it will carry things before it. The zealous Chriſtian hath a good evidence of his ſalvation. All true Chriſtians have their meaſures of grace, and all grace hath a luſtre: but zeale like unto varniſh will make grace to ſhine the brighter. All Chriſtians doe (or ſhould doe) vertuouſly: but the zelot ſurmounteth them all.

Coole not in zeale.

And beware of cooling in thy zeale. The new convert (for the moſt part) is the moſt zealous Chriſtian,

an, as fire gives the greateſt light, when it is firſt of all kindled. So the poore penitent conſidering what great things God hath done for his poore ſoule, breaking Sathans ſnares, plucking him as a brand out of the fire, and ſaving him from hell, thinkes hee can never doe enough for God. Let *Agabus* bind *Paul*, and tell him how hee ſhall be handled at *Ieruſalem*, hee is ready, and willing, not onely to be bound, but to *dye at Ieruſalem for the name of the Lord*, Act. 21. 13. Here was zeale that did burne like fire, and could never be extinguiſhed by all the malice, and perſecution of the world, nor yet by the rage and ſubtiltie of infernall

nall powers. Take we heed that God lay it not to any of our charge, which hee charged *Epheſus* withall: the leaving of our firſt love. *Much water cannot quench love*, Cant. 8. 7. But love may be much cooled, and our zeale abated, either by being too bold with ſin; or too familiar, and converſant with wicked ones, Gods enemies; or by having our hands, and heads, and hearts, too deep in the world; or by abating our heate in holy dutyes, and bringing them into cuſtome, & formalitie. Theſe evils wee muſt be carefull to ſhun, and not onely ſo, but we muſt make much of Gods Spirits; that hee may continually ſtirre up this fire

fire in us, and with his holy breath be ſtil blowing upon us, that we may be zealous unto death.

The ſeventh and laſt Evidence of Repentance, is *Revenge*, or *puniſhment*, which doth as much (if not more lively) ſet out our diſlike, and hatred of ſinne, as any of the former Evidences. When Repentance is wrought, it workes ſuch a holy change, that the heart riſeth againſt that which was formerly loved: Whereas ſin was formerly welcõmed, and delighted in, now the poore penitent hath it in indignation. Although ſinne was formerly ſo endeered unto him, that hee could not be merry without it: now he deales

7. Revenge.

deales with ſin, not onely as *Sarah* did with *Hagar*, turnes it out of doores, but he deales with it, as *Samuel* did with *Agag*, hewes it in peeces, as it were.

The penitent conſiders how much trouble, ſhame, and heart-ſmart ſinne hath procured, and brought upon him, he knowes, and beleeves, that he may thanke ſin for all the woe, and miſerie, that ever did befall him; *for wherefore is living man ſorrowfull? man ſuffereth for his ſinne*, Lam. 3, 39. Therefore now he will be avenged of his ſin, as *Samſon* was of the Philiſtims for his eyes.

What may wee then thinke of thoſe (or rather what may they thinke of them-

themſelues) that are ſo far from being revenged of their ſinnes, that they deale with ſin as *David* did with *Adonijah*, loth, and unwillingto have it diſpleaſed? ſurely theſe are in a dangerous condition, farre from Repentance.

Therefore let all ſuch as love the Lord, or their owne ſoules, and would not have God to bee avenged of them for their ſins, fall upon their ſinnes, and ſpeedily bee revenged of them. And when I exhort you to this dutie, I would not have you thinke, that I perſwade you to ſuch a kind of revenge, as the Papiſts do exerciſe upon their bodyes by whipping, and ſcourging of them, or otherwiſe

therwiſe macerating their fleſh by going bare-foot, wearing of haire-cloth next their skin, *&c.* which humane devices make a ſhew of wiſedome in voluntary religion, and humbleneſſe of mind, and *not ſparing the body*, as *Paul* ſpeakes, *Col.* 2. 23. but they ſhall all periſh with the uſing, procuring, neither acceptance with God, nor benefit unto the performers of them.

Neither doe I call for ſuch a revenge, as ſome diſtempered, and diſtracted people, in a deſperate manner, doe ſometimes worke upon themſelves, by hanging themſelves, as *Judas* did; or by cutting their throats, or otherwaies undoing

doing themſelves, which is a cruell kind of revenge utterly againſt the Law, both of God, and nature.

The revenge which a repenting ſoule takes of his ſins is thus performed.

Firſt, by cutting himſelfe ſhort of that which formerly hee moſt of all delighted in. Howſoever heretofore hee lets his appetite have its full ſwindge in eating, drinking, or the like: his body ſhall now ſmart for it, by reſtraining himſelfe. His feaſting is now turned into faſting: his playing, into praying: his idle houres into holy meditations, or ſweete Chriſtian converſe with thoſe that may build him up in the knowledge, and practiſe

practise of pietie. His conscience so wounds him for the abuse of recreations, that now hee will deny himselfe that lawfull use of them, which God permits, and (it may bee) his body requireth for the upholding of his health.

Secondly, hee labours now to put the members of his body upon a service contrary to that wherein they have formerly beene imployed. His tongue which hath beene used to vaine, and scurrulous jesting; to rotten, and filthy speaking; or else to wicked, and blasphemous swearing, shall now bee exercised, either in the praising, and magnifying of the great, and glorious name of

of God, or in praying unto him, or elſe in the ſpeaking of thoſe things which may tend to edifying, *&c.* Thoſe wanton eyes which have formerly beene the windowes of vanitie, and have beene occaſions of drawing the heart, either to folly, or ſin (*for the heart is ready to walke after our eyes*, as that holy man ſpeakes, *Job* 31.7.) ſhall now bee fixed upon ſuch objects as may draw the mind to contemplate of the power, the greatneſſe, the glory, and goodneſſe of the Lord: or elſe they ſhall bee wells to yeeld teares of ſorrow, and mourning, for thoſe ſinnes they have beene occaſions of. Thoſe hands which have beene accuſtomed ſo many

many times to any ſinfull imployment, ſhall now continually be lifted up in prayer unto God. Thoſe feet which have beene ſo ſwift to run unto vanitie, and ſinne, ſhall now carry their body to the houſe of God, and to other places where they may doe God, or his people any ſervice. As a good old woman once anſwered, when ſhee was asked, how ſhe was able to take ſuch paines in going ſo farre (as ſhee did, every Lords day almoſt) to heare the Word? Theſe legges of mine (ſaid ſhee) when they were young carried me to many a dancing, to many a goſſipping, and merry-meeting, and therefore now they are old,

old, I will make them carry me to the house of God, where I may get something for my poore soule. Thus punishing her aged legges for their youthfull vanitie, and sin. Such was that revenge which holy *Cranmer* tooke of his right hand, wherewith (through feare of death, and hope of life) hee had subscribed unto popish blasphemies: he puts it first into the fire, and burnes it crying out, oh unworthy right-hand.

This is that holy revenge, which every true penitent seekes to take of his sinnes, thereby to testifie his deeper detestation, and hatred of them: not out of a popish conceit, either of satisfying the ju-

ſtice of God, or meriting grace and favour by this revenge, but rather out of a deſire to beate downe his body, and to bring it under the ſubjection, and obedience of Chriſt.

Happy is that ſoule which findes a readineſſe in himſelfe, to worke this holy revenge upon his ſinnes: a ſurer Evidence of Repentance hee cannot have. It is a ſure ſigne that Gods holy Spirit hath got the upper hand, where corruption, and ſin, is thus overcome and kept under.

That Chriſtian ſhall find moſt peace with God, that is at greateſt defiance with his ſinnes, and ſeekes daily to bee avenged of it; and leſt he ſhould not bee able

to

to bee it so sufficiently, as hee desireth, hee goes to heaven for helpe, as *Samson* did, who had an earnest desire (but wanted abilitie) of revenging himselfe on his enemies, and therefore prayes unto the Lord. *O Lord God, I pray thee to thinke upon mee: O God, I beseech thee, strengthen mee, that I may be avenged of the Philistims*, Judg. 16. 28. So a poore penitent that hath beene hurt, and wronged by sinne, doth importune the Lord for the assistance of his grace, and the helpe of his Spirit, that so hee may bee avenged of his sinnes. And certainly hee that prayes in faith, as *Samson* did, with as great an hatred of his sinne, as

Samſon did beare toward the *Philiſtims*, ſhall finde ſtrength and power from God, in due time to bee throughly avenged of his ſinnes.

Did people beleeve the woe, and miſerie which ſin will at the laſt expoſe them unto, they would not deferre the time any longer, but ſpeedily ſet upon this revenge. The greater the hurt, or wrong is, which our enemy hath done us, the greater revenge (naturally) we deſire to take of our enemie. No enemie like to our ſin, No woe, no miſerie like to that, which ſinne either hath, or will bring upon us. Why doe we let ſinne alone, and ſeeke not to bee reven-

revenged of it? Take heed my brethren, that it be not hereafter said to you, as once it was told the King of Israel by the Prophet: *Because thou hast let goe out of thine hands a man, whom I appointed to die, thy life shall goe for his life*, 1 King. 20. 42. The Lord tells you what a dangerous, and deadly enemie sin is, both to your soules, and bodyes: he commands you to kill sin, to this end he puts the sword of the Spirit into your hands, that by it you may bee the better able to be avenged of sinne: if you will let this *Benhadad* your sinne, which seekes your shame, and confusion, to goe out of your hands, when as God hath appoin-

ted it to die, take heed leſt the life of thy ſin procure not thine eternall death, and that thy life goe not for the life of thy ſin. We ſay, that in a Common-wealth, too much lenitie produceth too much miſerie: it is true in nothing more then in the ſparing of ſinne. The more any man favours, and ſpares his ſinne, the more ready ſinne will bee to cut his throate, and to undoe him.

Thus I have acquainted you with the Evidences of Repentance. I will now draw towards a concluſion.

Repent continually.

Is it ſo that Repentance is ſo abſolutely neceſſarie, as you have heard in the begin-

beginning, and that there is so great danger in putting of it off, from day, to day: and that a ficke-bed Repentance, for the most part, proves a weake, if not a ficke Repentance; how neerely doth it stand us upon, this very day to begin, and so to hold on our Repentance to the end of our dayes? The time past of our lives have beene, as it were, one continued act of disobedience, if not of wilfull rebellion: oh let that little time of our life, which remaines, be a continued act of Repentance.

Our Repentance must not be like unto the pennance of the Papists which is like to a dogs, or a drunkards vomit, which turnes

out that which troubleth the ſtomacke for the preſent, that ſo wee may bee made for more in future: No, no, wee muſt not repent, that ſo we may ſinne againe, but that wee may ſinne no more. Sinne muſt end, but Repentance muſt be continued. Howſover our Repentance hath a time to begin in, yet it muſt have none to end in, ſo long as our life doth laſt.

As a leaking ſhip at Sea, whoſe leakage cannot bee ſtopped, requiers continuall pumping to prevent the ſinking thereof: even ſo muſt our ſoules continually by Repentance pump up, and caſt out ſin, which upon every little occaſion ſoakes into us, leſt

left at last we sinke into the pit of perdition, and damnation. As *Paul* advised *Timothy* about the discharge of his function: *Take heed unto thy selfe, and unto learning, continue therein*, 1 Tim. 4. 16. So may I say unto thee, in regard of Repentance. Take heed to thy selfe, and unto Repentance, continue therein, night, and day, continually.

Take heed brethren, lest at any time there bee in any of you an evill heart, and unfaithfull, in depart away from the living God, Heb. 3. 12. When we turne from Repentance, wee turne from God, because Repentance (as hath beene proved) is a turning unto God.

Sinne is that which doth weaken the ſoule: Repentance is that which doth ſtrengthen it, let it bee our wiſedome, to renew, and ſtrengthen the inward man daily.

As that perſon which is in continuall danger of being aſſaulted by ſome ſtrong, and ſubtill enemie, had need to looke well about him: had need to bee well provided, and furniſhed with meanes of defence, yea, and of offence too, if need require: ſo every Chriſtian (having ſo many, ſo mighty, and miſchievous enemies to aſſault him, and to beate him off from God, and goodneſſe) had need to bee well appointed, and furniſhed, not one-

onely with the armour of God, but with Repentance alſo, that ſo his ſoule may be the better armed againſt ſinne. There is not a better way of diſabling ſinne, then by daily Repentance. Repentance is a grace, that makes ſinne weake, and feeble, whereby it ſhall be the leſſe able to hurt us, and wee more able to ſubdue, and vanquiſh ſinne.

But it will bee a weariſomeneſſe to the ſoule, to be alwayes repenting. *Object.*

No, no, uſe will cauſe perfectneſſe: the oftner we are in it, the more exact, and ready, wee ſhall be in the performance of it. Is our ſleepe a weariſomeneſſe unto us, becauſe wee goe to our beds every night? *Anſw.*

Habituall Repentance is both easie, and delightfull.

night? Are wee weary of meat, and drinke, because wee have them every day, every weeke provided for us? And shall wee thinke that it will be any satietie to a gracious soule to bee daily strengthening, and nourishing it selfe by Repentance? He that daily repents, will not find Repentance, a worke of that labour, and difficulty which the most doe. The more any one is versed in Repentance, the more easily it will come off hand, and the more familiar it will be with him. Therefore bee perswaded to make Repentance your daily work: and not (as too many doe) repent once in a moone, or once in a quarter, or once in

in their life, who begin their Repentance, when their life is ending.

That Christian which makes Repentance his daily worke, and his continuall practise, when sickneſſe, and death comes ſhall have nothing to doe, but to dye: becauſe his peace is already made with God, hee hath a diſcharge from Gods Spirit, hee is aſſured of a happy change: onely he labours, that the way, and paſſage, may be as eaſie as may be. Whereas he that puts off Repentance unto his death-bed, ſhall find his condition like unto the condition of a careleſſe, and unfaithfull ſervant, who at his Maſters comming to take an account

count of him (which hee hath now to seeke, having put it off from day to weeke, from weeke to moneth, and from moneth to yeare, so that now his layings out are so many, and so intricate, that he knowes not where to begin, or when he shall make an end) falls into his Masters displeasure, who either gives him sharpe correction, or else turnes him out of his service, which turnes to his undoing.

O my deare brethren be exhorted therefore to deferre this worke of Repentance no longer, lest you repent, when, and where it will doe you no good. He that labours not to put sinne continually to death, will

will be unfit to dye, when death commeth. Hee that findes not sinne daily dying in him, will find death to be very unwelcome unto him: for none are fit to dye in whom any sin lives: in whom sinne is not killed, and cast out by Repentance. And who knows when he shall dye? who knowes how soone hee shall be called to his reckoning? Up, up, and bee doing, begin Repentance betimes, lest the time doe suddenly come, wherein you shall weep, and boule, that you began no sooner.

Death cannot be deadly to the penitent.

It is onely sinne which puts a sting into death, and makes it deadly unto any. Death is a fruite of the curse: but Repentance turnes

turnes this curſe into a bleſſing: for *bleſſed are they that dye in the Lord*, Rev. 14. 13. We are not like to dye in the Lord, if ſinne lives in us: for hee that lives in ſinne, is like to dye in ſin. *Bleſſed, and holy is hee that hath part in the firſt reſurrection, for on ſuch the ſecond death hath no power*, Rev. 20. 6. Repentance is this firſt reſurrection which raiſeth up the ſoule from the death of ſinne, unto the life of righteouſneſſe. Therefore it makes a man truly bleſſed. What a ſweet comfort is this unto every penitent ſoule: that whatſoever outward miſeries, and calamities doe befall him, yet they cannot make him miſerable: for God hath

hath ſaid he is bleſſed, and he ſhall be bleſſed.

Happily I may be ſo for the preſent (may ſome weake beleever ſay) but my happineſſe is not like to hold long, for I have a wicked nature which holds treacherous compliance with ſinne, and Sathan, ſo that I am like to fall backe againe, if God bee not the more mercifull unto me. *Object.*

It is true, that wee have all of us, that within us, that would bee our bane, and ruine, if God ſhould not bee good unto us, but know for thy comfort, that if Repentance be got into thy heart, ſinne ſhall never be able (no not with the helpe of Sathan to recover its old hold, and ſtrength *Anſw.*

ſtrength againe. Some bickerings, and skirmiſhes muſt ever bee betwixt the fleſh, and the ſpirit; betwixt curruption, and grace: but Repentance having got the Sconce, or Caſtle, which is the heart, will ſoon be able to command the lower holds of the will and affections.

Obiect. But hath not experience told us of many, that have ſeemed to bee very penitent, and ſorrowfull for their ſin, yet have againe fallen to their old byas, and therefore why may it not ſo fall out with me?

Anſw. The Objection anſwers it ſelfe in ſome ſort. No wonder if thoſe doe returne to their old courſe, who onely ſeemed to repent.

pent. When Repentance is feigned, and counterfeit, or meerely legall, it doth onely suppresse sinne for a while: it doth not mortifie sinne, no wonder then if sinne breakes out againe. True Repentance, makes such a rent, and divorce betwixt the sinner, and his sinne, as sin and hee are never in any league, or amitie after, howsoever (as was formerly said) God for some speciall ends may suffer sin for a time againe to prevaile for the deeper humiliation of his servant.

What thankes then doe Gods people owe unto the Lord for this grace of Repentance, by which they have beene pulled out of Sathans snares, and freed, and

Be wee thankfull to God.

and delivered from the ſervitude of ſin, ſo as ſinne ſhall never any more reigne in their mortall bodyes? Had we the tongues of men, and Angels, wee cannot ſufficiently ſound forth the praiſes of God, for his goodneſſe toward us, in delivering of us from the power of darkneſſe, and out of the ſnares of the prince of darkneſſe, *and tranſlating us into the kingdome of his deare Son*, Col. 1. 13. The want of our thankfulneſſe may juſtly cauſe the Lord to hide away from us, that comfort which wee might (being truly thankfull) be partakers of. Bleſſing will procure bleſſing: the beſt way to get more, is to be truly thankfull

thankful for what we have already received. Let our life bee a continuall bleſſing, and praiſing God. Let us labour to improve, both what wee have, and what we are to his glory. Let every condition, and place we are in, be a witneſſe of our thankfulneſſe. God hath made us monuments of his goodneſſe, and mercy, let us make him the monument of our praiſes. And ſeeing God hath been ſo good unto us, as to joyne his glory, and our happineſſe together, let us make our ſelves more happy in living to his glory here, that ſo wee may be moſt happy, and live in glory with him hereafter. So be it.

FINIS.